

al-Ma'loom min al-Deen bil-Dharoorah

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*The Matters which every Muslim must know from Islam by
necessity*

Written by
Abu Baraa'

Based on teachings by
Sheikh Abu Bilal Al Halabi

al-Ma'loom min al-Deen bil-Dharoorah

What every Muslim must know from Islam by necessity

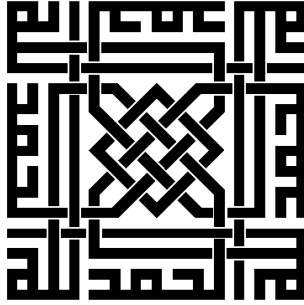
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*"O you who believe! fear Allah as He should be feared, and die not except in a state of Islaam. And hold fast, all together, to the rope which Allah (stretches out for you), and be not divided among yourselves; And remember with gratitude Allah's favour on you; For you were enemies and He joined your hearts in love, so that by His Grace, you became brothers; And you were on the brink of the pit of fire, and He saved you from it. Thus does Allah make His signs clear to you: that you may be guided."*¹

¹ al-Qur'an, Surah aal 'Imraan, 3: 102 - 103

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About the Author

Sheikh Abu Bilal Al Halabi was born in the ancient Islamic city of al-Halab (Aleppo) Syria. From the age of five he was enrolled into al-Kutaab Islamic Boarding Schools wherein he studied the Sciences of Qur'an, Hadith, Fiqh, Seerah and so forth. In his early adulthood, he continued his studies through Musahaba (companionship) with numerous noteworthy and respected Ulamaa' of Ash-Shaam studying Usul al-Fiqh, al-I'jaaz, Arabic Language, Ilm al-Khataba, Ilm al-Tassawuf, Fiqh and Ilm as-Seerah.

He then joined the Shari'ah Institute at Damascus University where he studied Fiqh and Shari'ah. Having completed his studies, obtaining a BA in Shari'ah and Usul al-Fiqh, he proceeded to al-Azhar, Beirut where he began his studies in Shari'ah transferring to al-Azhar, Cairo for completion. He obtained his MA in Fiqh ul-Madhaahib from the Imam Uzaa'ee University, Lebanon. In the early eighties, Sheikh Abu Bilal then moved to Saudi Arabia, where he joined the Madrassah al-Saltiyyah studying and completing a Diploma in Jami' al-Qur'an.

Following a period of deep research, studies and reflection Sheikh Abu Bilal changed his 'Aqeedah from ascribing to the deviant and innovated Maaturidi beliefs to that of the Sahabah and the Salaf ul-Saalih, the Aqeedah of Ahl us-Sunnah Wal-Jama'ah.

He is the author of many books in Arabic and English, some published and others unpublished including:

Usul al-Fiqh (The Foundation of Islamic Jurisprudence)

Khabar al-Ahad (The book on single reports)

Ahl al-Sunnah Wal-Jama'ah (their beliefs, attributes and titles)

As-Sahabah the Islamic Standard

The world has been divided into two camps

Qawol al-Sahabi

The Fruits of at-Tawheed

The Road to Jannah

In addition to being a speaker and khateeb in many mosques, he also has audio and visual tapes, including the commentary on the Qur'an.



PREFACE

Key to Arabic symbols in this book:

ta 'ala (The Most High): *usually mentioned after Allah's name.*

T

Sallallahu 'alaihi wa Sallam (May the peace and blessings of Allah be upon him): *usually mentioned after the Prophet Muhammad's name.*

Z

Radiyallahu 'Anhu (May Allah be pleased with him): *usually mentioned after the name of a companion, though it is not limited to them.*

[

Bismillahir Rahmaanir Raheem (In the name of Allah, The Most Merciful, The Most Kind): *mentioned at the start of every chapter of this book.*

(ra)

Radiyallahu 'Anhaa or Radiyallahu 'Anhum (May Allah be pleased with her or May Allah be pleased with them)

Mentioned after the name of a female companion or a group of companions.

(as)

'Alaihis Salaam (Peace be upon him)

Usually mentioned after the name of a prophet or angel.

In the name of Allah, al-Rahman, al-Raheem. All praise is for Allah, the Lord of the worlds, and may the peace and blessings of Allah be upon the Messenger of Allah and upon his family, his descendants and his companions and those who follow him. I testify that there is none worthy of worship besides Allah alone and He has no partner and no need for any helper, partner or offspring, and I testify that Muhammad ibn Abdillah ibn Abdil Muttalib is the last and final Messenger of Allah.

The book has been set out detailing firstly, each article of necessary knowledge and then a brief explanation with one or a few evidences from the Qur'an and Sunnah.

This book was adapted from a list researched and compiled by Sheikh Abu Bilal Al Halabi a few years before the new millennium (CE). This original list was not elaborated with evidences or explanations and was intended as a quick reference for any Muslim to check that they have this necessary knowledge.

Sheikh Abu Bilal then continued to lecture and teach about all of these points in extensive and detailed lectures around the UK regularly with many evidences and over many years.

I then began work on this book, elaborating on each point with evidences that I found in my notes and those of other companions of the Sheikh including Abu Luqman, Abu Maryam and Abdul Hadee, taken in lectures by Sheikh Abu Bilal, which we attended and from private and public Question & Answer sessions with him. For this reason, credit for the research in this book, with the grace of Allah, belongs to Sheikh Abu Bilal. If there are mistakes in this book, particularly in explanations that I have added from my own notes, it is likely to be my own fault and so blame should not immediately go to Sheikh Abu Bilal himself.

I found that each point raised in this book can be explained at great length. In fact detailed books with lengthy discussions about the details and evidences could easily be compiled for each point (262 in all).

The intention of this book however, is not to give a long discussion or to explore the detailed and minute points of jurisprudence that arises from these matters (many of which have differences of opinion). Rather it is intended to be a reference for the new Muslim or the newly practising Muslim, or a starting point for the English-speaking student of knowledge to learn about Islam.

For these reasons I have deliberately avoided, where possible, any discussion about matters disputed by any school of thought in my explanations. I have also avoided overwhelming the pages with evidences about any single point. Instead, I have tried to limit each point to two or three of the most relevant and most authentic evidences.

There are a few points that, due to the tremendous importance of or the prevalent ignorance and confusion about them, I have chosen to explain at a slightly greater length than others.

Example 1.1

Below: Only the part underlined below is known by necessity, the rest is extra elaboration or evidences:

174. Shurb ul-Khamr

You must know not to drink alcohol. Allah says,

"O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan's handwork: keep away from such (abomination), that you may prosper."

It should be pointed out that the evidences for these points, though mentioned here, are not known by necessity. Rather it is only the ruling or information mentioned at the start of each section that is necessary knowledge (see example 1.1 above).

Although a lot of time and effort has been spent, checking and rechecking this book to ensure that there are no serious mistakes in our writing, as with any big project, some mistakes are inevitable. This is the nature of human beings, that we are weak, limited and prone to forgetfulness and mistake unlike our Lord who is perfect and free from error. The prophet T said,

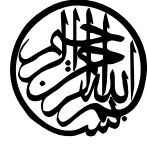
*"Every son of Adam is open to mistake and the best of those who make mistakes are those who repent."*²

In these circumstances, I am fully aware that I may have made mistakes in this book and pray that Allah forgives and protects me from them. I also encourage people to write to me with help, suggestions and corrections, should you find any small mistake in this book, even if it was a typo or small spelling mistake³ and I pray that Allah rewards you for your time and effort in this endeavour.

*By Abu Baraa'
Compiler*

² Sunan al-Tirmizi, Vol 4, p.659

³ Please give complete details of the chapter, page and line numbers so that I can find and make changes easily. Also, please do not be offended if I am unable to make changes swiftly or if I omit suggested changes that I do not agree with.



INTRODUCTION

In the name of Allah, al-Rahman, al-Raheem

,

,

,

,

Surely all praise and thanks are to Allah, we praise and thank Him and seek His help and ask His forgiveness, and we seek refuge in Allah from the evil within ourselves and the evil of our actions, He whom Allah guides none can lead astray, and he whom Allah misleads, none can guide. We testify that there is none worthy to be worshipped in truth except for Allah, He is alone and He has no partner and we testify that Muhammad ﷺ is His slave and messenger.

Allah says,

*"So know that none has the right to be worshipped but Allah"*⁴

Verily, the Ummah of Muhammad T has been blessed with a clear and bright book that is preserved and protected for us by the Lord and creator of the heavens and the earth and all that is between them. We have been blessed further with the Sunnah of the prophet T and with the Deen of truth, which carries the best guidance and solutions for all the problems of any society in any time or place.

We have been blessed with a unique Deen (al-Islam, the divine way of life) and a rich history of scholarship, thought, debate, science and discovery that every Muslim can be proud of. Undeniably, the immense wealth of juristic study and knowledge of the most meticulously verified authenticity that has accumulated since the coming of the Messenger Muhammad T is overwhelming and is unmatched by any other society, nation or civilisation until today.

Allah says,

⁴ *al-Qur'an, Surah Muhammad, 47:19*

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"And if all the trees on earth were pens, and the sea [were] ink, with seven [more] seas yet added to it, the words of Allah would not be exhausted: for, verily, Allah is almighty, wise."⁵

Our knowledge compared to the unfathomable knowledge of Allah is barely worth mentioning. He alone is Al 'Aleem (the All-Knowing). None other besides Him can achieve complete knowledge. In fact, it is quite impossible for any person to have knowledge equal to the prophets and messengers of Allah or indeed the companions of those prophets, who accompanied and studied from the best teachers chosen for them by Allah .

Indeed, it is within this context that we can understand our position today and the position of the lay Muslim, who, for greater reason, can never hope to be knowledgeable on every topic of Islam. However, this lay person is still obliged to study Islam and seek certain knowledge that is necessary for him to live his life according to Islam without becoming a sinner or disbeliever. The prophet T said,

"Seeking knowledge is compulsory upon every Muslim."⁶

This obligation is not and cannot be to learn every single matter as we have already explained that that is impossible except for Allah and Allah says,

"Allah does not burden a soul beyond its scope of capability..."⁷

⁵ Al-Qur'an, Surah Luqmaan, 31:27

⁶ Saheeh al-Bukhari, Saheeh al-Muslim and Sunan ibn Majah

⁷ al-Qur'an, Surah al-Baqarah, 2: 286

Rather this Hadith is concerning an obligation to learn specific knowledge about particular topics. It is not an obligation to study about mathematics, science, medicine, agriculture or any other worldly affair. Although these subjects are very beneficial and even essential to the Muslim community and studying them is not only permissible but encouraged, it is not a sin however to neglect these types of study or even for a person to go his entire life without to study them, even the study of every detailed aspect of Islam is not obliged.

It is, however, an obligation to seek and learn about those aspects of Islam that is required to be a Muslim and for the day-to-day life of a Muslim. These matters are what every Muslim is obliged to know from his/her Deen by necessity (*al-Ma'loom min al-Deen bil-Dharoorah*); And Imam Sufyan al-Thawree said,

"It is the knowledge for which no person has any excuse for not knowing."

Imam al-Shafi'i (rh) explained about this Hadith that the knowledge every Muslim is obliged to seek. is the necessary knowledge. He also said,

"Someone asked me: 'What is Ilm (knowledge) and how much must men know of it?' al-Shafi'i replied 'Ilm is two kinds: one is general and no sane, mature person can be ignorant of it.' He asked, 'What is an example of this?' al-Shafi'i replied, 'for example, that the five daily prayers are [compulsory], that people must fast the month of ramadaan, to make pilgrimage to the sacred house if they are able to and to pay the Zakat, and that Allah has prohibited usury, adultery, murder, theft, alcohol (i.e. all intoxicants) and everything of that sort which He has obliged men to comprehend, to perform, to pay from their wealth and to abstain from. This kind of knowledge is found textually in the Book of Allah and is transmitted generally among the people of Islam from previous generations to later generations attributing it to the prophet ﷺ while nobody ever questioned its attribution [to the Messenger of Allah] or the obligation upon them to abide by it. It is the kind of knowledge that there is no possibility of error in its narration or interpretation. It is not permissible to question it...⁸"⁹

This includes the basic foundations of our belief, creed, worship and the day-to-day rules of transactions with people, personal grooming and hygiene, social and sexual relationships, trade and rules of speech and even the minimum knowledge of the Arabic language that is required to fulfil the obligatory ritual acts.

⁸ The other type was elaborated in a very long explanation as being obscure knowledge that only scholars are usually aware of or that which is derived through Ijtihad.

⁹ Kitab al-Risaalah for Imam Muhammad ibn Idrees al-Shafi'i

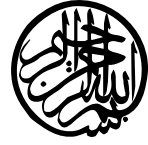
They are matters that are based on clear-cut, authentic, explicit and agreed upon evidences and transcend all schools of thoughts, races and all other legitimate or illegitimate divisions in the Muslim Ummah. They are not subject to change, renovation or open to Ijtihad (Jurisistic exertion) and have never been contradicted by any Muslim scholars in the salaf (first three generation of Muslims) or even in later times.

However, despite being necessary and an obligation to study from childhood, knowledge of these basic matters has become scarce throughout the Muslim world and particularly among Muslims that have grown up in western countries.

It is with this urgent crisis in mind, that this book has been written. This book is intended to be a comprehensive (as much as is possible) compilation of all matters that are agreed upon to be known from Islam by necessity.

The following is a list of what the scholars of 'Ahl Sunnah wal-Jama'ah'¹⁰ agree to be known from the Deen¹¹ by necessity. They are points the Qur'an and the Sunnah have mentioned in definite terms with clear-cut meanings, and there is no disagreement amongst the Scholars of the Salaf or the Khalaf (i.e. all generations after the first three generations) regarding these points.

¹⁰ It is recorded in Tafseer al-Tabari [for Imam Abu Ja'far Muhammad ibn Jarir al-Tabari (d. 310 AH)] and Ibn Katheer [for Imam Abu al-Fida, 'Imad Ad-Din Isma'il bin 'Umar bin Katheer al-Qurashi al-Busrawi (d. 774 AH)] that Abdullah ibn Abbas said regarding the verse of Surah ale-Imraan, 3: 106 "On the Day of Judgment, some peoples faces will be bright, and others will be dark" that "Those whose faces will be bright will be Ahl us-Sunnah wal-Jama'ah, and those whose faces will be dark will be Ahl al-Bid'ah wal-Firqah." Ahl Sunnah Wal-Jama'ah is a sect, it is the saved sect which the prophet T mentioned in the Hadith and it is specifically the prophet T and his companions and the way in which they believed in their Aqeedah (belief) and all other aspects of the Deen (religion). It is narrated by Abdullah ibn Amru and recorded in al-



CHAPTER 1

al-Imaan & al-Tawheed (Faith & Monotheism)

First and foremost, every Muslim upon embracing Islam¹² must understand the fact that there is none worthy of worship besides Allah and that Muhammad ﷺ is His Messenger. Allah says,

Tirmidhi, Hadith No. 2565, that the prophet ﷺ said, *my Ummah will divide into 73 sects, all of them will be in the hellfire, and one of them will be in paradise.*" We asked "Which one is saved?" The Prophet ﷺ said, "The one that is with me and my Companions." see the book *Ahl al-Sunnah Wal-Jama'ah: their beliefs and qualities* by Sheikh Abu Bilal for more details.

¹¹ The Deen is the way of life as defined by Abdullah ibn Abbas, "(It is) what you believe in (i.e. al-Tawheed), live by (i.e. al-Shari'ah) and die for (i.e. Da'wah and Jihad)." [Narrated in *Sharh al-mu'jam al-kabeer* for Imam al-Tabaraani and on the *Tafseer of Qurtubi*] And Allah says, "This day I have perfected your Deen and completed my favour upon you and chosen for you al-Islam as your Deen," [al-Qur'an, Surah al-Maa'idah, 5: 3] and He says, "And whosoever seeks a Deen other than Islam, it will never be accepted and in the hereafter they will be losers." [al-Qur'an, Surah ale-Imraan, 3: 85]

¹² al-Islam, is to submit fully and exclusively to Allah and to practise with full obedience and to have complete disavowal and disassociation from *ash-Shirk* (ascribing partners to Allah) and its people. It is the religion of over 1.5 billion Muslims all over the world and is the ruling system that lead and ruled much of the world for 1302 years from the time of the messenger of Allah, Muhammad

*"So know that none has the right to be worshipped but Allah"*¹³

Belief (Imaan) in this and in those matters relating to this is the foundation of the entire religion or way of life of Islam. So it is pertinent that we, before all else, discuss this topic, and that we detail which articles of belief are known by necessity.

1. *at-Tawheed*¹⁴

You must believe Allah is One and Unique. He has partner in His Essence, Names, Attributes, or Actions or right to be worshipped and obeyed exclusively. He is the Possessor of Almighty Power, Will, Knowledge, Life, Hearing, Sight, Speech, such that He is Almighty, and Wills, Knows, Lives, Hears, Sees, and Speaks. Allah says,

*"So know that none has the right to be worshipped but Allah."*¹⁵

And,

until 3rd of March 1924 when it collapsed under the treacherous hands of Mustafa Kamal Attaturk and his British employers.

¹³ *al-Qur'an, Surah Muhammad, 47:19*

¹⁴ Tawheed by definition is, The exclusive worship of Allah in His Lordship (Rububiyyah), Worship (Uloohiyyah) and Names and Attributes (Asmaa' Wal Sifaat).

¹⁵ *al-Qur'an, Surah Muhammad, 47:19*

*"There is no compulsion in the Deen, the right way has become distinct from the wrong way, so whoever rejects Taghoot¹⁶ (anything worshipped instead of Allah) and believes in Allah has grasped al-'Urwatul Wuthqaa (the firmest handhold i.e. al-Tawheed)."*¹⁷

And,

*"There is nothing like unto Him, and He is the All Hearing, the All Seeing."*¹⁸

And,

*"And do not put forward any similitude for Allah. Indeed, Allah knows and you do not know."*¹⁹

¹⁶ sing. *al-Taghoot* (pl. *Tawagheet*); Imam ibn al-Qayyim explained that "*al-Taghoot* is anything that is worshipped instead of Allah, whether *Ma'boud* (worshipped by directing to it ritual acts instead of Allah), *Matboub* (by being followed instead of Allah) or *Mutaa* (by being obeyed instead of Allah)." Anybody who allows himself to be worshipped is one of the heads of *Taghoot* and that includes the one who rules or the one who judges by other than what Allah revealed and the people obey them instead of Allah. It is obligatory and the first pillar of *al-Tawheed* is to reject and distance ourselves from him and all other *Tawagheet*. See *Kitabul Imaan* or *Mukhtasar al-Tawheed* by Sheikh Abu Bilal for more details.

¹⁷ *al-Qur'an*, Surah *al-Baqarah*, 2: 256

¹⁸ *al-Qur'an*, Surah *al-Shura*, 42: 11

¹⁹ *al-Qur'an*, Surah *al-Nahl*, 16: 74

2. *al-Imaan bil Allah*

You must believe in Allah ; meaning to believe that He is Existent and not Non-existent; He is Eternal, not originating in or subject to time or space; He is Everlastingly living and will never die; Dissimilar to and other than anything within time or space, nothing in any way resembling Him. Allah says in the Qur'an²⁰:

*"Say: He is Allah, the One and Only, The Unique; Allah, the Eternal, Absolute; He has no children, nor is He begotten; and there is none like unto Him."*²¹

and,

²⁰ *al-Qur'an* is the divine text to which the Muslims refer to, recite and memorize as an obligation in Islam, it is defined as follows, "*The words of Allah which were revealed to his servant Muhammad T in the Arabic language, which is worship when recited and written in the Uthmani script and transmitted by a Mutawaatir (multiple) chain.*" Its wording and meaning is from Allah and whoever denies, disagrees or contradicts it is a disbeliever, non-Muslim and is punishable by the hellfire.

²¹ *al-Qur'an*, Surah al-Ikhlaas, 112: 1-4

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*"O you who believe; Believe in Allah, his Messenger and the book, that He revealed to His messenger and the book that that was revealed before that. And whosoever disbelieves in Allah and His angels and His books and His messengers and the hereafter has gone astray in a clear misguidance."*²²

It is reported upon the authority of Omar bin al-Khattab Z that when Jibreel (as) came to the Messenger Muhammad T in the form of a man and asked about Imaan, he T responded that Imaan is:

*"To believe in Allah, His Angels, His books, His Messengers, the Hereafter and that the Divine destiny of good and bad is with Allah."*²³

3. *al-Imaan bil Malaa'ikah*

You must believe in the existence of Angels meaning believing they exist, and are as Allah says:

*'Honoured servants of Allah who do not precede him in speech and they fulfil what Allah commands them to do.'*²⁴

²² *al-Qur'an, Surah al-Nisaa, 4:136*

²³ *Saheeh al-Bukhari, Kitaab ul-Imaan [for Imam Muhammad Ibn Ismail Ibn Ibrahim Ibn al-Mughirah Ibn Bardizbah al-Bukhari (d. 256AH)] and Saheeh al-Muslim, Kitaab ul-Imaan [for Imam Abul Husayn Muslim ibn al-Hajjaj Qushayri al-Nisapuri (d. 261 AH)]*

²⁴ *al-Qur'an, Surah al-Anbiyaa' 21: 26*

We are obliged to know about certain individual Angels: Jibreel (Gabriel), Mika'il, Israfeel (Who will blow the trumpet at the last hour), Munkar & Nakir (Who will question every soul in the grave), Ridwan, Malik (The angel of hellfire), Malik ul Mawt (the angel of death) and the Kiraman Katibeen (who record the deeds of a person). We must also believe that Jibreel is the Angel who conveyed the message to the Prophets including the Holy Qur'an to Muhammad T. And Allah says,

*"O you who believe; Believe in Allah, his Messenger and the book which He has revealed to His Messenger, step by step, as well as in the revelation which He sent down before,; for he who denies Allah, and His angels, and His revelations, and His apostles, and the Last Day, has indeed gone far astray."*²⁵

And Allah says,

²⁵ *al-Qur'an, Surah al-Nisaa', 4:136*

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"The Messenger, and the believers with him, believe in what has been revealed to him by his Lord: they all believe in Allah, and His angels, and His revelations, and His apostles, making no distinction between any of His apostles; and they say: We have heard, and we pay heed. Grant us your forgiveness, O our Lord, for with You is all journeys' end!"²⁶

It is reported upon the authority of Omar bin al-Khattab Z that when Jibreel (as) came to the Messenger Muhammad T said in the form of a man and asked about Imaan, he T responded that Imaan is:

"To believe in Allah, His Angels, His books, His Messengers, the Hereafter and that the Divine destiny of good and bad is with Allah."²⁷

4. *al-Imaan bil Kutub as-Samawiyyah*

You must believe in the divine books mentioned by name and that many books were revealed without being named in the Qur'an and Sunnah. It is obligatory to have Imaan that indeed Allah ﷻ, revealed Books to His Prophets and Messengers so they could convey the truth about Him, Allah ﷻ says:

"Indeed We have sent Our messengers with clear proofs, and revealed with them the Book and the Balance (justice) that mankind may stand forth in justice."²⁸

²⁶ *al-Qur'an, Surah al-Baqarah, 2: 285*

²⁷ *Saheeh al-Bukhari, Kitaab ul-Imaan and Saheeh al-Muslim, Kitaab ul-Imaan*

The Almighty says:

*"Mankind were one community and Allah sent Prophets with glad tidings and warnings and with them he sent the Book in truth to judge between people in matters wherein they differed."*²⁹

We believe in those Books which Allah has mentioned by Name in the Quran, i.e. Tawraat, Injeel and Zaboor and the Qur'an. We also must believe that the Noble Qur'an is the best and final Book of them, it is the seal of them and believable, to follow it is obligatory on all of the nation along with the Sunnah³⁰ of the Messenger of Allah because Allah, despatched His Messenger Muhammad T as Messenger to all the Jinn and Mankind, and, this Qur'an was revealed so it would give verdicts between the people and the judgement and put intercession for their hearts and make everything clear for them and guidance and mercy for the believers, Allah says :

²⁸ *al-Qur'an, Surah al-Hadid, 57: 25*

²⁹ *al-Qur'an, Surah al-Baqarah, 2: 213*

³⁰ *al-Sunnah* has many meanings and is used in the Shari'ah in varying manners and various contexts, here we are speaking about the *Sunnah* as the second divine source of legislation, in this respect it is, *"What has been attributed to the Messenger Muhammad specifically on what has never been mentioned in the Qur'an, rather has been mentioned by the Messenger as elaboration of the Qur'an."* More generally it is anything that is authentically *"attributed to the Messenger Muhammad whether sayings, actions or consent or a description of the way he looks or his character."* Please refer to the "Chapter 3: al-Sunnah" of the book *Ahl al-Sunnah Wal-Jama'ah: their beliefs and qualities* by Sheikh Abu Bilal for more details and a full elaboration of *al-Sunnah*.

"And We have sent down to you the Book (Qur'an) as an exposition of everything and a guidance and a mercy, and glad tidings for those who have surrendered (to Allah, as Muslims)." ³¹

And,

"Ha. Mim. The revelation issues from the Most Gracious, the Dispenser of Grace; a divine book, the messages whereof have been clearly spelled out as a discourse in the Arabic tongue for people of knowledge," ³²

It is reported upon the authority of Omar bin al-Khattab Z that the Messenger Muhammad T said in response to Jibreel's question about Imaan, that it is:

"To believe in Allah, His Angels, His books, His Messengers, the Hereafter and that the Divine destiny of good and bad is with Allah." ³³

³¹ *al-Qur'an, Surah al-Nahl, 16: 89*

³² *al-Qur'an, Surah al-Fussilat, 41:1-3*

³³ *Saheeh al-Bukhari, Kitaab ul-Imaan and Saheeh al-Muslim, Kitaab ul-Imaan*

5. ***al-Imaan bil Anbiyaa' war-Rusul***

It is obligatory to believe in the Prophets and Messengers, that is to believe that indeed Allah ﷻ, sent the Prophets and Messengers to his slaves, to warn, to give the glad tidings and to give Da'wah³⁴ to the truth, so whoever responds to them will have happiness, and whoever opposes, and disobeys them has failure and regret, and believe the best of and last them is our Prophet Muhammad bin Abdullah bin Abdul Mutallib ﷺ who was the descendant of Ibrahim from the lineage of Ismael (peace be upon them both), he ﷺ came as the seal of all the Prophets and Messengers a Mercy for all Mankind, Allah ﷻ says :

*"And verily We have sent amongst every nation a Messenger (saying): Worship Allah (Alone), and avoid all false deities."*³⁵

Allah also says:

*"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is indeed almighty, wise."*³⁶

And,

³⁴ *al-Da'wah*: call or invitation; we are speaking here in particular about the obligatory duty of inviting people to Islam.

³⁵ *al-Qur'an, Surah al-Nahl, 16: 36*

³⁶ *al-Qur'an, Surah al-Nisaa', 4:165*

*"Behold, We have inspired thee [O Prophet] just as We inspired Noah and all the prophets after him - as We inspired Abraham, and Ishmael, and Isaac, and Jacob, and their descendants, including Jesus and Job, and Jonah, and Aaron, and Solomon; and as We vouchsafed unto David a book of divine wisdom; and as [We inspired other] apostles whom We have mentioned to thee ere this, as well as apostles whom We have not mentioned to thee; and as Allah spoke His word unto Moses: [We sent all these] apostles as heralds of glad tidings and as warners, so that men might have no excuse before Allah after [the coming of] these apostles: and Allah is indeed almighty, wise."*³⁷

And,

³⁷ *al-Qur'an, Surah al-Nisaa', 4:163-165*

*"And, indeed, [O Muhammad,] We sent forth apostles before your time; some of them We have mentioned to thee, and some of them We have not mentioned to thee. And it was not given to any messenger to bring forth a miracle other than by Allah's leave. Yet when Allah's will becomes manifest, judgment will [already] have been passed in all justice, and lost will be, then and there, all who tried to reduce to nothing [whatever they could not understand]."*³⁸

We must believe in those Prophets and Messengers whom Allah has mentioned by name in the Qur'an, like Nuh, Hud, Salih and Ibrahim and others besides them. It is reported upon the authority of Omar bin al-Khattab Z that the Messenger Muhammad T said in response to Jibreel's question about Imaan, that it is:

*"To believe in Allah, His Angels, His books, His Messengers, the Hereafter and that the Divine destiny of good and bad is with Allah."*³⁹

6. *al-Imaan bil Yawm al-Akhir*

You must believe in the Last Day and the Hereafter, when people will be raised alive from the dead to be judged then placed either: In the abode of eternal enjoyment - Jannah or in the abode of severe punishment - Jahannam. It is reported upon the authority of Omar bin al-Khattab Z that the Messenger Muhammad T said in response to Jibreel's question about Iman, that it is:

³⁸ *al-Qur'an, Surah al-Ghafir, 40:78*

³⁹ *Saheeh al-Bukhari, Kitaab ul-Imaan and Saheeh al-Muslim, Kitaab ul-Imaan*

al-Ma'loom min al-Deen bil-Dharoorah

*"To believe in Allah, His Angels, His books, His Messengers, the Hereafter and that the Divine destiny of good and bad is with Allah."*⁴⁰

Allah says,

*"O My people! The life of this world is only temporary enjoyment, while the abode of hereafter is everlasting."*⁴¹

and,

*"That is the reward of Allah's enemies: the fire. There in is their mortal home; a reward for denying Our revelations."*⁴²

7. *al-Imaan bil Qadr*

You must believe in the divine decree of Allah. It is reported upon the authority of Omar bin al-Khattab Z that the Messenger Muhammad T said in response to Jibreel's question about Iman, that it is:

*"To believe in Allah, His Angels, His books, His Messengers, the Hereafter and that the Divine destiny (Qadr) of good and bad is with Allah."*⁴³

⁴⁰ Saheeh al-Bukhari, Kitaab ul-Imaan and Saheeh al-Muslim, Kitaab ul-Imaan

⁴¹ *al-Qur'an*, Surah al-Ghafir, 40: 39

⁴² *al-Qur'an*, Surah al-Fussilat, 41: 28

al-Qadr is the belief that everything that happens is from the knowledge, will, and power of Allah . Allah says,

"No calamity befalls except by Allah's predestined permission..."⁴⁴

and,

"To Him is due the primal origin of the heavens and the earth; when He decreed a matter He says to it: "Be"; and it is"⁴⁵

8. *al-Imaan bil Qadhaa*

We must believe exclusively that Allah has the absolute power to predestine all fate (al-Qadhaa) and all destiny (al-Qadr). al-Qadhaa is the predestination of all our deeds, whether good or bad. Allah knew all that we would do from before our creation and recorded it all in the preserved tablet (al-Lawh ul-Mahfooz). Allah says,

⁴³ Saheeh al-Bukhari, Kitaab ul-Imaan and Saheeh al-Muslim, Kitaab ul-Imaan

⁴⁴ *al-Qur'an, Surah al-Taghaabun, 64:11*

⁴⁵ *al-Qur'an, Surah al-Baqarah, 2:117*

al-Ma'loom min al-Deen bil-Dharoorah

*"He it is Who Has created you from clay, and then Has decreed a life span And there with Him another predestined term (for you to be resurrected), yet you doubt (in the resurrection)."*⁴⁶

and,

*"Then He predestined and finished from their creation (as) seven heavens in two days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower."*⁴⁷

and,

*"It is Allah that takes the souls (of men) at death: and those that die not (He takes) during their sleep: those on whom He has passed the decree of death He keeps back (from returning to life) but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect."*⁴⁸

⁴⁶ *al-Qur'an, Surah al-An'aam, 6:2*

⁴⁷ *al-Qur'an, Surah al-Fussilat, 41:12*

⁴⁸ *al-Qur'an, Surah al-Zumar, 39:42*

9. *al-Imaan bis-Saa'ah wa-Ashraatiha*

You must believe in the final hour and its signs. Allah says,

*"They ask you about the Last Hour, when will be its appointed time? You have no knowledge to say about anything about it, to your Lord belongs the (knowledge) of its term."*⁴⁹

And,

*"Are, then, they [whose hearts are sealed] waiting for the Last Hour (al-Saa'ah) - [waiting] that it come upon them of a sudden? But it has already been foretold! And what will their remembrance [of their past sins] avail them, once its signs (Ashraat) has come upon them?"*⁵⁰

And,

⁴⁹ al-Qur'an, Surah al-Naazi'aat, 79: 42-44

⁵⁰ al-Qur'an, Surah al-Hujurat, 47:18

“And yet, they who disbelieve say, “Never will the Last Hour come upon us!” Say: “Nay, by my Lord! By Him who knows all that is beyond the reach of a created being’s perception: it will most certainly come upon you!” Not an atom’s weight [of whatever there is] in the heavens or on earth escapes His knowledge; and neither is there anything smaller than that, or larger, but is recorded in [His] clear decree,”⁵¹

And,

“Verily, the Last Hour is sure to come: of this there is no doubt; yet most men will not believe it.”⁵²

When asked by Jibreel in the Hadith⁵³ of Omar ibn al-Khattab, “Then tell me about the Hour.” The Prophet ﷺ said,

⁵¹ *al-Qur’an, Surah al-Saba’, 34: 3*

⁵² *al-Qur’an, Surah al-Ghafir, 40: 59*

⁵³ *sing. Hadith (pl. Ahadith): reports transmitted through chains of narrators, usually mentioned about reports concerning the sayings, actions or consent of the prophet ﷺ or his companions.*

al-Ma'loom min al-Deen bil-Dharoorah

"The one questioned about it knows no better than the questioner." He said, "Then tell me about its signs." The Prophet (peace and blessings of Allah be upon him) said, "That the slave-girl will give birth to her mistress, and that you will see barefooted, naked destitute shepherds competing in constructing lofty buildings."⁵⁴

10. *al-Imaan bil-Ba'th*

You must believe in the resurrection after death, Allah says:

"They who disbelieve claim that they will never be raised from the dead! Say: "Yes, by my Lord! Most surely will you be raised from the dead, and then, most surely, will you be made to understand what you did [in life]! For, easy is this for Allah!"⁵⁵

And,

"On the Day when Allah will raise them all from the dead, they will swear before Him as they [now] swear before you, thinking that they are on firm ground [in their assumptions]. Oh, verily, it is they, they who are the [greatest] liars!"⁵⁶

⁵⁴ Saheeh al-Bukhari, Kitaab ul-Imaan and Saheeh Muslim, Kitaab ul-Imaan

⁵⁵ *al-Qur'an*, Surah al-Taghaabun, 64:7

⁵⁶ *al-Qur'an*, Surah al-Mujadilah, 58:18

and,

"And then, behold! You shall be raised from the dead on Resurrection Day."⁵⁷

and,

"Do they think that they will not be resurrected on a great day?"⁵⁸

11. al-Imaan bil-Yawm al-Qiyaamah

You must believe in the day of judgement. Allah says,

"Allah - save whom there is no deity - will surely gather you all together on the Day of Resurrection (Yawm al-Qiyaamah), the coming of] which is beyond all doubt: and whose word could be truer than Allah's?"⁵⁹

and,

⁵⁷ *al-Qur'an, Surah al-Mu'minoon, 23: 16*

⁵⁸ *al-Qur'an, Surah al-Mutaffifeen, 83: 4-5*

⁵⁹ *al-Qur'an, Surah al-Nisaa, 4: 87*

*"And then, behold! You shall be raised from the dead on Resurrection Day."*⁶⁰

12. *al-Imaan bil Hisaab*

You must believe in divine accountability. Allah says,

*"As for him who will be given his record in his right hand, he will say, "Here! Read my record! Surely, I believed that I shall be accounted."*⁶¹

And,

*"But Moses said: "With [Him who is] my Lord as well as your Lord have I indeed found refuge from everyone who, immersed in arrogance, will not believe in [the coming of] the Day of Reckoning (Yawm al-Hisaab)!"*⁶²

13. *al-Imaan bil Naar*

You must believe in hell (Jahannam) and its fire (Naar). Allah says,

⁶⁰ *al-Qur'an, Surah al-Mu'minoon, 23: 16*

⁶¹ *al-Qur'an, Surah al-Haaqqah, 69: 19-20*

⁶² *al-Qur'an, Surah al-Ghafir, 40:27*

*"As for him who transgressed and preferred the life of this world,
Verily, his home will be the hellfire."*⁶³

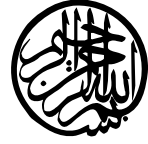
14. *al-Imaan bil Jannah*

You must believe in paradise. Allah says,

*"But as for him who feared standing before his Lord and
restrained himself from his desires. Verily, Jannah (paradise) will
be his home."*⁶⁴

⁶³ *al-Qur'an, Surah Naazi'aat, 79: 37-39*

⁶⁴ *al-Qur'an, Surah Naazi'aat, 79: 40-41*



CHAPTER 2

at-Tawheed al-Baatinah (Worship of the Heart)

al-Tawheed is the foundation and the basis for every aspect of Islam and of every act of worship, whether hidden or apparent.

As mentioned previously, Allah has described the Tawheed as having two pillars, (i) to reject false deities (i.e. Taghoot) and then (ii) to have Imaan in Allah.. Allah says,

*"There is no compulsion in the Deen, the right way has become distinct from the wrong way, so whoever rejects Taghoot⁶⁵ (anything worshipped instead of Allah) and believes in Allah has grasped al-'Urwatul Wuthqaa (the firmest handhold i.e. al-Tawheed) that will never break and Allah is All-Hearing and All-Knowing."*⁶⁶

However, al-Imaan in Allah is not as simple as English translations often suggest i.e. faith or belief, rather the prophet T described al-Imaan as being,

*"What is settled in the heart, testified to by the tongue and acted upon by the limbs on the pillars (of the religion)."*⁶⁷

So, al-Tawheed is complete exclusivity to Allah in all acts of worship, whether those hidden acts of worship performed by the heart (al-Tawheed al-Baatinah) or the apparent acts of the tongue and limbs (al-Tawheed al-Zaahirah).

Nu'man bin Basheer narrated that the Prophet T said,

*"Verily there is an organ in the body that if it is good, the whole body is good and if it is bad, the whole body is bad. Verily, it is the heart"*⁶⁸

⁶⁵ sing. al-Taghoot (pl. Tawagheet); Imam ibn al-Qayyim explained that "al-Taghoot is anything that is worshipped instead of Allah, whether Ma'boud (worshipped by directing to it ritual acts instead of Allah), Mattbou' (by being followed instead of Allah) or Mutaa' (by being obeyed instead of Allah)." Anybody who allows himself to be worshipped is one of the heads of Taghoot and that includes the one who rules or the one who judges by other than what Allah revealed and the people obey them instead of Allah. It is obligatory and the first pillar of al-Tawheed is to reject and distance ourselves from him and all other Tawagheet. See Kitabul Imaan or Mukhtasar al-Tawheed by Sheikh Abu Bilal for more details.

⁶⁶ al-Qur'an, Surah al-Baqarah, 2: 256

⁶⁷ Narrated by Ali ibn Abi Talib in Saheeh al-Bukhari

⁶⁸ Saheeh al-Bukhari

Clearly, maintaining the purity and correct deeds of the heart is essential for every believer wishing to be safe from sin and disbelief. This is why, after the tenets and articles of faith that we have mentioned in the last chapter, it is pertinent to speak next about the other acts of worship performed by the heart.

15. *al-Ihsaan*

You must worship Allah as if you see him and that is the best form of worship. In the famous Hadith narrated by Omar ibn Khattab Z about Jibreel who came in the form of a man who came to the Messenger asked him about the Deen, when asked, "... Then tell me about Ihsan." The Prophet T said,

*"It is to worship Allah as though you see Him, and if you do not see Him, then (knowing that) truly He sees you."*⁶⁹

And Allah says,

*"Who is better in his Deen than the one who worships Allah exclusively (sincerely for his sake) and he is a Muhsin?"*⁷⁰

16. *al-Ikhlaas*

You must be sincere for Allah's sake. Allah says,

⁶⁹ Saheeh al-Bukhari, Kitaab ul-Imaan and Saheeh al-Muslim, Kitaab ul-Imaan

⁷⁰ *al-Qur'an*, Surah al-Nisaa', 4: 125

*"They have been ordered to submit to Allah exclusively sincerely for his sake."*⁷¹

And,

*"for, behold, it is We who have bestowed this revelation upon thee from on high, setting forth the truth: so worship Him, sincere in your faith in Him alone! Is it not to Allah alone that all sincere faith is due? And yet, they who take for their protectors aught beside Him [are wont to say], "We worship them for no other reason than that they bring us nearer to Allah." Behold, Allah will judge between them [on Resurrection Day] with regard to all wherein they differ [from the truth]: for, verily, Allah does not grace with His guidance anyone who is bent on lying [to himself and is] stubbornly ingrate!"*⁷²

al-Ikhlaas is,

"To target to please Allah exclusively in any matter of obedience."

⁷¹ *al-Qur'an, Surah al-Bayyinah, 98: 5*

⁷² *al-Qur'an, Surah al-Zumar 39:2-3*

17. al-Tawakkul

You must depend upon and keep trust in Allah alone. Allah says,

“And depend on Allah. Verily, he is the best Wakeel (disposer of affairs).”⁷³

and,

“The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Quran) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone)”⁷⁴

and,

“If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? In Allah, then, Let believers put their trust.”⁷⁵

⁷³ al-Qur'an, Surah al-Ahzaab, 33: 3

⁷⁴ al-Qur'an, Surah al-Anfaal, 8: 2

⁷⁵ al-Qur'an, Surah aal 'Imraan, 3:160

and,

*"... But on Allah put your trust if you have faith."*⁷⁶

18. *al-Rizq*

You must believe that provision or sustenance is from Allah alone. Allah says,

*"And how many a living creature is there that takes no thought of its own sustenance; [the while] Allah provides for it as [He provides] for you - since He alone is all-hearing, all-knowing. And thus it is [with most people]: if you ask them, "Who is it that has created the heavens and the earth, and made the sun and the moon subservient [to His laws]?" - they will surely answer, "Allah." How perverted, then, are their minds! Allah grants abundant sustenance, or gives it in scant measure, to whichever He wills of His creatures: for, behold, Allah has full knowledge of everything."*⁷⁷

And,

⁷⁶ *al-Qur'an, Surah al-Maa'idah, 5:23*

⁷⁷ *al-Qur'an, Surah al-'Ankaboot, 29:60-62*

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي
عُتُوٍّ وَنُفُورٍ

*"Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth)."*⁷⁸

19. al-Ajal

You must believe that the time of death or lifespan is determined by Allah. Allah says,

*"He it is Who Has created you from clay, and then Has decreed a life span And there with Him another predestined term (for you to be resurrected), yet you doubt (in the resurrection)."*⁷⁹

20. al-Tawbah

You must make repentance to Allah. Allah says,

⁷⁸ al-Qur'an, Surah al-Mulk, 67: 21

⁷⁹ al-Qur'an, Surah al-An'aam, 6: 2

al-Ma'loom min al-Deen bil-Dharoorah

"And those who, when they have committed Fahishah⁸⁰ or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know."⁸¹

and Allah says,

"And all of you - beg Allah to forgive you all, O believers, that you may be successful."⁸²

21. al-Khawf Min Allah

You must fear Allah alone and must not fear anything besides Him nor fear the consequences of obeying and worshipping Allah exclusively. Allah says,

"...Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner."⁸³

Allah says,

⁸⁰ *Fahishah* (pl. *Fawaahishah*) is any form of unlawful sexual act, it includes, fornication, adultery, prostitution, homosexuality, lesbianism, bestiality etc all of which is legal and permitted in most countries today (particularly in the west).

⁸¹ *al-Qur'an, Surah aal 'Imraan, 3: 135*

⁸² *al-Qur'an, Surah al-Noor, 24: 31*

⁸³ *al-Qur'an, Surah al-Ahzaab, 33: 39*

*"Do not fear men but fear Me."*⁸⁴

and,

*"So from whencesoever you start forth, turn your face in the direction of the sacred Mosque; and wheresoever you are, Turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and you may (consent to) be guided;"*⁸⁵

22. *al-Rajaa'*

You must appeal to Allah and keep hope.

*"What is the matter with you, (that you fear not Allah and) you hope not for reward (from Allah)."*⁸⁶

And Allah says,

⁸⁴ *al-Qur'an, Surah al-Maa'idah, 5: 44*

⁸⁵ *al-Qur'an, Surah al-Baqarah, 2: 150*

⁸⁶ *al-Qur'an, Surah Nuh, 71: 13*

*"Verily, those who have believed, and those who have emigrated (for Allah's Religion) and have striven hard in the Way of Allah, all these hope for Allah's Mercy. And Allah is Oft-Forgiving, Most-Merciful."*⁸⁷

23. al-Wara'

You should leave the doubtful matters and have piety. Wara' is to avoid doing a permissible thing because of a doubt you have about it being a sin. Nu'man bin Basheer Z narrated that,

*"I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, "That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart."*⁸⁸

24. al-Hayaa'

You must be modest before Allah. The Prophet T said:

⁸⁷ al-Qur'an, Surah al-Baqarah, 2: 218

⁸⁸ Saheeh al-Bukhari and Saheeh al-Muslim

al-Ma'loom min al-Deen bil-Dharoorah
"The Imaan is seventy and some branches, the best of it is to say
"laa ilaha illallah" and the lowest is to clean any corruption from
the road, and the Hayaa' is from the Imaan."⁸⁹

The Prophet T said to a man he met,

"There are two characteristics that Allah loves in you, Hilm
(forbearance) and Hayaa' (Modesty)."⁹⁰

25. *al-Sabr 'Ala al-Balaa'*

You should be patient in times of hardship. Allah says,

*"And we are going to test you with fear, hunger, and lack of
wealth and family, or by a loss of family, or loss of crops and
business. The good news is for those who are patient, those who
whenever they are faced with a calamity, they say "inna lillahi wa
inna ilaihi raji'oun.""*⁹¹

and Allah says,

⁸⁹ Saheeh al-Muslim

⁹⁰ Saheeh al-Bukhari

⁹¹ *al-Qur'an, Surah al-Baqarah, 2: 155-156*

al-Ma'loom min al-Deen bil-Dharoorah

*"Bear, then, with patience, all that they say, and celebrate the praises of your Lord, before the rising of the sun and before (its) setting."*⁹²

And,

*"It is not al-Birr that you turn your faces towards east and (or) west; but al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to al-Masaakeen (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfil their covenant when they make it, and who are As-Sabireen (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are al-Muttaqoon."*⁹³

26. *al-Sabr 'Ala al-Maradh*

⁹² *al-Qur'an, Surah Qaaf, 50: 39*

⁹³ *al-Qur'an, Surah al-Baqarah, 2:177*

al-Ma'loom min al-Deen bil-Dharoorah

You should be patient during illness. Verily there is a good example in Ayyub (as) who was afflicted with the worst of illnesses and Allah says,

"Verily, We found him full of patience in adversity: how excellent a servant [of Ours], who, behold, would always turn unto Us!"⁹⁴

And,

⁹⁴ *al-Qur'an, Surah Saad, 38: 44*

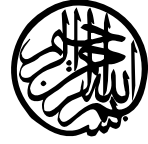
*"It is not al-Birr that you turn your faces towards east and (or) west; but al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to al-Masaakeen (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfil their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are AlMuttaqoon."*⁹⁵

If we are patient in our illness, then there is great reward, Abdullah Ibn Mas'ood Z narrated that,

*"I visited Allah's Apostle while he was suffering from a high fever. I touched him with my hand and said, "O Allah's Apostle! You have a high fever." Allah's Apostle said, "Yes, I have as much fever as two men of you have." I said, "Is it because you will get a double reward?" Allah's Apostle said, "Yes, no Muslim is afflicted with harm because of sickness or some other inconvenience, but that Allah will remove his sins for him as a tree sheds its leaves (as long as he is patient)."*⁹⁶

⁹⁵ *al-Qur'an, Surah al-Baqarah, 2: 177*

⁹⁶ *Saheeh al-Bukhari 7/564*



CHAPTER 3

at-Tawheed adh-Dhaahirah (Apparent Worship)

There is no doubt that al-Imaan has a place firmly established in the heart. Moreover, we mentioned that the heart is the most important organ, which, if it is steadfast and pure, the rest of the body will follow.

However, al-Imaan is not confined to the heart alone and cannot save you from disbelief, hypocrisy or sin unless it is confirmed by the tongue and limbs. Indeed, no person can enter Islam without first to testify with his/her tongue, confirming verbally their belief in the heart that there is none worthy of worship beside Allah and that Muhammad T is the Messenger of Allah.

al-Imaan cannot be sustained by the heart alone, but must be constantly fuelled by good deeds of the tongue and limbs and that is al-Tawheed al-Dhaahirah, the apparent acts of worship. And Abu Ka'ib narrated that Hasan Ibn Ali Z said that the Messenger Muhammad T said

al-Ma'loom min al-Deen bil-Dharoorah
'The Imaan is not a decoration or wish, Imaan is what is settled in
the Qalb (heart and mind) and confirmed by action''⁹⁷

27. *ash-Shukr*

You must be thankful to Allah for all his blessings upon you. Allah says,

"Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me."⁹⁸

Verily all the blessings from Allah have a right over us that we are grateful to Allah by worshipping him exclusively and doing the good deeds. Allah says,

And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe."⁹⁹

28. *al-Hamd*

You must praise Allah. Allah says in the opening chapter of the Qur'an,

⁹⁷ Musannaf ibn Abi Sheebah, volume 7, page 189, Hadith no 35,211 [for Imam Abu Bakr ibn Abi Sheebah (d. 235AH)]

⁹⁸ al-Qur'an, Surah al-Baqarah, 2: 152

⁹⁹ al-Qur'an, Surah Ibrahim, 14: 7

*"All the praises and thanks are to Allah, the Lord of the Alameen
(mankind, jinn and all that exists)."*¹⁰⁰

And,

*"and say: " All praise is due to Allah, who begets no offspring, and
has no partner in His dominion, and has no weakness, and
therefore no need of any aid" -and [thus] extol His limitless
greatness."*¹⁰¹

Also on the authority of Abu Dharr Z :

¹⁰⁰ *al-Qur'an, Surah al-Faatihah, 1: 2*

¹⁰¹ *al-Qur'an, Surah al-Israa, 17: 111*

al-Ma'loom min al-Deen bil-Dharoorah

“Some people from amongst the Companions of the Messenger of Allah (peace and blessings of Allah be upon him) said to the Prophet (peace and blessings of Allah be upon him), “O Messenger of Allah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth.” He (peace and blessings of Allah be upon him) said, “Has not Allah made things for you to give in charity? Truly every tasbeehah [saying: ‘subhan-Allah’] is a charity, and every takbeerah [saying: ‘Allahu akbar’] is a charity, and every tahmeedah [saying: ‘al-hamdu lillah’] is a charity, and every tahleelah [saying: ‘laa ilaha illal Allah’] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud’i [sexual act] of each one of you there is a charity.”¹⁰²

29. Zikrullah

You should invoke Allah (or remember him through praise and glorification or other acts of worship). Allah says,

“Therefore remember (invoke) Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.”¹⁰³

And,

“... and remember Allah often, so that you might be successful!”¹⁰⁴

¹⁰² Saheeh al-Muslim

¹⁰³ al-Qur'an, Surah al-Baqarah, 2: 152

And,

"Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire."¹⁰⁵

30. Tasbeehullah

You should glorify Allah. Allah says,

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"Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him."¹⁰⁷

and Allah says,

¹⁰⁴ al-Qur'an, Surah al-Jumu'ah, 62: 10

¹⁰⁵ al-Qur'an, Surah aal 'Imraan, 3: 191

¹⁰⁶ This is a verse of prostration, upon reading/reciting the arabic one must perform single prostration (Sujud).

¹⁰⁷ al-Qur'an, Surah al-A'raaf, 7: 206

"Glorify the Name of your Lord, the Most High,"¹⁰⁸

And,

"O you who have believed! Remember Allah with unceasing remembrance, and glorify Him, morning and evening."¹⁰⁹

31. *ad-Du'a*

You must supplicate to or ask Allah only. *Du'a* is supplication; calling and asking Allah , it is a ritual act that cannot be performed to anyone else nor via anyone or anything else (even Muhammad) i.e. nor by intercession but rather must be directly to Allah exclusively. Allah says,

¹⁰⁸ *al-Qur'an, Surah al-A'laa, 87: 1*

¹⁰⁹ *al-Qur'an, Surah al-Ahzaab, 33: 41-42*

al-Ma'loom min al-Deen bil-Dharoorah

"And the mosques are for Allah (Alone), so supplicate not to anyone along with Allah. When the slave of Allah in prayer to Him they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophets recitation). Say (O Muhammad ﷺ): "I supplicate only to my Lord (Allah Alone), and I associate none as partners along with Him." ¹¹⁰

And ibn Abbas Z narrated how the Prophet ﷺ said,

"O young man, I shall teach you some words [of advice]: Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah alone; and if you seek help, then seek help from Allah alone. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you. The pens have been lifted and the pages have dried."¹¹¹

And,

"And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!" ¹¹²

¹¹⁰ *al-Qur'an, Surah al-Jinn, 72: 18-20*

¹¹¹ *Sunan at-Tirmidhi [for Imam Abu Isa Muhammad ibn Isa ibn Surat ibn Musa ibn ad-Dahhak as-Sulami at-Tirmidhi (d. 279AH)]*

¹¹² *al-Qur'an, Surah al-Ghafir, 40: 60*

32. *al-Ilm al-Dharoori*

You must seek the necessary knowledge. The Prophet ﷺ said,

“Seeking the knowledge (of the Deen) is Fardh¹¹³ (an obligation) upon every Muslim.”¹¹⁴

It is obligatory upon every Muslim to learn what is known by necessity from the *Deen* (*Ma'loum min al-Deen bil Dharoorah*), that is the meaning of the above Hadith, it could not of course mean to learn everything inclusively as nobody can achieve to know everything except Allah

, nor can it mean to learn the affairs of the *Kuffar* or about Mathematics, Chemistry etc as firstly it is not from the criteria mentioned earlier, furthermore because many of the *Sahabah*¹¹⁵ did not study them nor was it ever considered a sin to be ignorant of it.¹¹⁶

¹¹³ *al-Fard* or *al-Waajib* (they are synonymous for most scholars and schools of thought) means obligatory, it is the ruling on an action that is compulsory to perform such that the person will be sinful if he/she does not fulfill it and rewarded if he/she does; it is defined in the *Shari'ah* as, “The decisive request by the legislator to the responsible person to do.” (e.g. *Tawheed, Salah, Zakat* etc)

¹¹⁴ *Saheeh al-Bukhari* and *Saheeh al-Muslim*

¹¹⁵ (pl.) *al-Sahabah* (sing. *Sahabi*): Companions of the messenger ﷺ, they are those who saw the prophet Muhammad ﷺ and died believing upon him; they are in levels, some are greater and more virtuous than others and we will love and follow them according to that hierarchy. The family of the prophet ﷺ has further virtue over other companions. The best and most virtuous is Abu Bakr al-Siddeeq and then Omar ibn Khattab, then Uthman, Then Ali ibn Abi Talib then the rest of the ten companions promised paradise, then the rest of the Muhajireen, then the Ansaar, then the families of the Muhajireen and the Ansaar, then the other companions after them ... etc

¹¹⁶ This does not mean that it is prohibited to study these things, just that it is not a compulsory action that implies sin if neglected, nor will these forms of study ever be given priority over studying the Deen of Islam.

However it is *Fardh* upon us to study and know about what is known from *Islam* by necessity and to command and forbid it, Imam al-Shafi'i¹¹⁷ said:

"To seek the necessary knowledge is Fardh ..."

33. *Ikram al-ulamaa'*

You should respect the scholars¹¹⁸. Allah says,

*"Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember."*¹¹⁹

Abu Dardaa' Z narrated that he heard the Prophet T saying,

¹¹⁷ Imam Abu Abdullah Muhammad ibn Idrīs al-Shafi'i (d. 204 AH)

¹¹⁸ pl. *Ulamaa'* (sing. '*Alim*'): meaning the scholars who have knowledge about the sciences of the *Qur'an*, *Hadith* and the divine general evidences and can make *Ijtihaad* (i.e. can exhaust utmost effort studying to extract the divine ruling.)

¹¹⁹ *al-Qur'an*, *Surah al-Zumar*, 39: 9

al-Ma'loom min al-Deen bil-Dharoorah

*"Verily, the angels lower their wings for the student of knowledge, out of pleasure in what they are doing and verily those in the heavens and the earth seek forgiveness for the scholar, even the fish in the sea. And verily, the virtue of the scholar above another worshipper is like the virtue of the moon above the rest of the stars. And verily, the scholars are the inheritors of the prophets and the prophets do not leave behind any dinars or dirhams as inheritance but only the knowledge is inherited from them. So whoever took it, has taken an abundant position."*¹²⁰

The student's Shukr (gratefulness) for the Ilm is to implement it, carry it, convey it, to be loyal to the teacher, not to misquote or abuse his words, not to insert something from himself so that people assume that it is from his teacher.

34. Talabu Hukm ul- 'Amal

You must seek the divine rule for all your actions. Allah says,

*"O you who believe! Do not put (yourselves) forward before Allah and His Messenger ﷺ, and fear Allah. Verily! Allah is All-Hearing, All-Knowing."*¹²¹

¹²⁰ Sunan Abu Dawood [for Imam Abu Dawood Sulayman ibn Ash`ath al-Azadi al-Sijistani (d. 275H)] and Sunan al-Tirmidhi

¹²¹ al-Qur'an, Surah al-Hujurat, 49: 1

al-Ma'loom min al-Deen bil-Dharoorah

You must always know the Hukm¹²² of your actions before fulfilling them and if you do not know then the action is on hold until you find out. If you do not know how to derive the ruling from the evidences then you should ask the scholars about it as Allah says,

*"Ask Ahl al-Dhikr (i.e. the scholars) if you do not know."*¹²³

35. *al-'Amal*

You must practice the Deen of Islam. It is not enough to believe in your heart without to fulfil your duties and stay away from the prohibitions legislated by Allah. Allah says,

*"The one who created the death and the life in order to test you to see who is best in action And He is The Mighty The All-Forgiving."*¹²⁴

And Abu Ka'ib narrated that Hasan Ibn Ali Z said that the Messenger Muhammad T said

¹²² Hukm Shari'i is the divine ruling and is defined as, "The address of the legislator to the responsible person in terms of request, choice or by circumstance." i.e. either Fard (obligatory), Mandoob (recommended), Mubah (permissible), Makrooh (disliked) or Mahzur/Haram (prohibited).

¹²³ al-Qur'an, Surah al-Nahl, 16: 43

¹²⁴ al-Qur'an, Surah al-Mulk, 67: 2

al-Ma'loom min al-Deen bil-Dharoorah
'The Imaan is not a decoration or wish, Imaan is what is settled in
*the Qalb (heart and mind) and confirmed by action''*¹²⁵

36. *al- 'Amal al-Birr*

You must do good deeds. Allah says,

"By the time! Verily all mankind is in loss (the hellfire) except
those who believe and do good deeds and call to the Haq and call
*to the patience."*¹²⁶

Allah says,

¹²⁵ Musannaf ibn Abi Sheebah, volume 7, page 189, Hadith no 35,211

¹²⁶ *al-Qur'an, Surah al-Asr, 103: 1-3*

al-Ma'loom min al-Deen bil-Dharoorah

*"It is not al-Birr that you turn your faces towards east and (or) west; but al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to al-Masaakeen (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfil their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are AlMuttaqoon."*¹²⁷

37. *al-Ijtihaad fee al-Taa'ah*

You should exert the utmost effort to perfect your ritual acts. Allah says,

*"And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss."*¹²⁸

And,

¹²⁷ *al-Qur'an, Surah al-Baqarah, 2: 177*

¹²⁸ *al-Qur'an, Surah al-Hajj, 22: 11*

“Remain, then, conscious of Allah as best you can, and listen [to Him], and pay heed. And spend in charity for the good of your own selves: for, such as from their own covetousness are saved – it is they, they that shall be successful!”¹²⁹

And Allah says,

“O you who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the Shaytaan; for he is to you an avowed enemy.”¹³⁰

38. *Ta'zeem al-Qur'an*

You must respect the Qur'an. Allah says,

¹²⁹ *al-Qur'an, Surah al-Taghaabun, 64: 16*

¹³⁰ *al-Qur'an, Surah al-Baqarah, 2: 208*

al-Ma'loom min al-Deen bil-Dharoorah
"This is an honourable Qur'an. In a book well-guarded which
none can touch it (the Qur'an) except in purity."¹³¹

And,

"(Allah) will say: "Like this: Our Ayaat (Qur'an) came unto you,
but you disregarded them, and so this day, you will be
neglected."¹³²

Anas Z narrated that the Prophet T said,

"Whoever respects the Qur'an has respected Allah and whoever
belittles the Qur'an has belittled Allah."¹³³

39. at-Taharah

You should know about ritual cleanliness. Purity is an essential part of Islam and the character and Imaan of the Muslim, the Prophet T said,

"Purity is half of the Imaan."¹³⁴

¹³¹ *al-Qur'an, Surah al-Waaqi'ah, 56: 77 - 79*

¹³² *al-Qur'an, Surah Taa-Haa, 20: 126*

¹³³ *Tafseer al-Qurtubi [for Imam Abu 'Abdullah Muhammad ibn Ahmad ibn Abu Bakr al-Ansari al-Qurtubi (d. 671AH)]*

¹³⁴ *Saheeh al-Muslim*

It is normally necessary to have the two types of Ritual purity for any act of worship, the big ritual purity is negated by things such as sexual relationship or contact of the private parts and ejaculation during the sleep or while awake, Menstruation, post-natal bleeding. The smaller purity is negated by urination, defecation or breaking wind, sleep, mouthful of vomit, bleeding etc, the big and small impurity can be removed by making Ghusl and Wudu' respectively. Allah says,

*"O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body. But if you are ill, or on a journey, or one of you cometh from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah does not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, so that you may be grateful."*¹³⁵

¹³⁵ *al-Qur'an, Surah al-Maa'idah, 5: 6*

A'isha (ra) narrated that the Prophet T said,

*"Ten things are from the Fitrah (maintaining the natural state of cleanliness): shortening the moustache; leaving the beard; using Siwaak; sniffing water into the nose (to rinse it); cutting the nails; washing between the fingers; plucking armpit hairs; shaving pubic hairs and cleaning the private parts after answering the call of nature."*¹³⁶

40. *al-Ghusl*

You must know how to perform the ritual bathing or purification from ceremonial impurity for your body. Allah says,

*"... If you are in a state of ceremonial impurity, bathe your whole body ..."*¹³⁷

The big ritual impurity will be removed by Ghusl, which is performed by maintaining the appropriate Niyyah (intention) to remove the impurity and washing the entire body with water making sure that all parts of the body is reached by water.

41. *al-Wudu'*

You must know how to perform the ritual ablution or purification from the lesser ceremonial impurity for your worship. Allah says,

¹³⁶ Saheeh al-Muslim

¹³⁷ *al-Qur'an, Surah al-Maa'idah, 5: 6*

*"O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles...."*¹³⁸

The small ritual impurity will be removed by making the appropriate Niyyah and then washing the face, then the arms down to and including the elbows, then wiping the head and then washing the feet up to and including the ankles, this is the minimum of the Wudu' but there are further recommended (Mandoob)¹³⁹ aspects to the Wudu' from the Sunnah of the Prophet T.

42. as-Salah

You must know how to perform prayer. The Salah is the main pillar of Islam, the Prophet T said,

*"Salah is the pillar of the Deen. The one who establishes it (Salah) establishes the religion and one who left it, (Salah), demolishes his religion."*¹⁴⁰

And Ibn Buraydah Z narrated,

¹³⁸ al-Qur'an, Surah al-Maa'idah, 5 :6

¹³⁹ al-Mandoob means recommended and is the ruling for the duty that is rewardable when performed though the person is not sinful or dispraised if he/she does not perform it, it is defined as "The non-decisive request by the legislator to the responsible person to do." (e.g. two Rak'ah optional [Nafilah] Salah after Salatul Maghrib, the use of Miswak etc)

¹⁴⁰ al-Tabaraani [for Imam Abu al-Qasim Sulaiman ibn Ahmad ibn al-Tabarani (d. 360 AH)]

al-Ma'loom min al-Deen bil-Dharoorah
"I heard my father saying, "The Prophet ﷺ said, "The main thing
between us and the Kuffar is the Salah, whoever leaves the Salah
is Kaafir¹⁴¹." ¹⁴²

Allah says,

*"Except those who shall have attained to righteousness: In
gardens [of paradise], they will inquire of those who were lost in
sin, "What has brought you into hell-fire?" They will answer:
"We were not among those who prayed;"* ¹⁴³

It is essential for us to maintain our Salah and pray on time every day the five daily prayers as that could be the difference between entering Jannah with our Imaan and entering hellfire with Kufr. It is essential for us to pray the Salah and not to miss it and so it is of the utmost of importance that we learn to the correct way to pray as early as possible, the Prophet ﷺ said,

"Order your children to pray at seven ..." ¹⁴⁴

¹⁴¹ sing. *Kaafir* (pl. *Kuffar*), disbeliever in Islam and/or in the Messengership of Muhammad ﷺ i.e. the non-Muslim. (note: *Kufr* is disbelief)

¹⁴² Saheeh al-Muslim

¹⁴³ *al-Qur'an, Surah al-Muddathir, 74: 39-43*

¹⁴⁴ Sunan Abu Dawood

So our children should be taught how to pray even before the age of seven.

The pillars of the Salah without which the Salah cannot be valid are as follows:

(a) The Niyyah, (b) The First Takbeer (c) The standing if he could (d) The Faatihah (e) the Ruku'¹⁴⁵, (f) standing after Ruku' (g) the first Sujud (h) sitting between the two sujuds (i) the second Sujud (j) standing for the next Rak'ah (k) the sitting for the tashahhud in the second and last Rak'ah, (l) the Tasleem to the right which will end the Salah.¹⁴⁶

43. az-Zakat

You must know that giving alms (Zakat) is obligatory. Allah says,

*"And be steadfast in prayer and regular in charity: And whatever good you send forth for your souls before you, you shall find it with Allah. For Allah sees well all that you do."*¹⁴⁷

¹⁴⁵ Ruku' and Sujud are the bowing and prostration (respectively) performed as part of the prayer (Salah) five times a day, they are both *Ibadaat* and can only be performed to Allah and never to anyone or thing besides Him even if only out of respect.

¹⁴⁶ See Appendix 4 for a detailed description of the Salah and the other recommended aspects of the Salah and its form.

¹⁴⁷ *al-Qur'an, Surah al-Baqarah, 2: 110*

And Allah described the Salah and Zakat such that without them, you cannot have any Imaan, Allah says,

*"... if they repent, establish regular prayers, and practise regular charity, - they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand"*¹⁴⁸

And the Prophet T says,

*"I have been ordered to fight people until they testify that there is no one worthy to be worshipped except for Allah and that Muhammad is the Messenger of Allah, and they pray the Salah and they pay the Zakat, and when they do so then they have protected from me their blood and their wealth except for the Haq of Islam and their account will be with Allah."*¹⁴⁹

44. as-Siyaam

You must know how to perform ritual fasting. Allah says,

*"O you who believe! Fasting is prescribed to you as it was prescribed on those before you, so that you may have Taqwa,"*¹⁵⁰

¹⁴⁸ *al-Qur'an, Surah al-Tawbah, 9: 11*

¹⁴⁹ *Saheeh al-Bukhari*

¹⁵⁰ *al-Qur'an, Surah al-Baqarah, 2: 183*

The obligatory fast is in the month of Ramadhan such that whoever is capable must refrain from eating any food or engaging in any sexual intercourse or the introduction to that from the beginning of the Dawn (Fajr time) until the sun sets (Maghrib time). The exception for that obligation is for those who were travelling or ill, menstruating or during post-natal bleeding etc. Allah Says,

“Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance you shall be grateful.”¹⁵¹

However during the night from the sunset (Maghrib) until the dawn (Fajr) it is allowed to eat and to enjoy relationship with one's wife, Allah says,

¹⁵¹ *al-Qur'an, Surah al-Baqarah, 2: 185*

“Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and you are their garments. Allah knows what you used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while you are in retreat in the mosques. Those are Limits (set by) Allah. Approach not nigh thereto. Thus does Allah make clear His Signs to men: that they may learn self-restraint.”¹⁵²

45. al-Hajj

You must know that to perform ritual pilgrimage is obligatory. Allah ordered,

“And complete the Hajj”¹⁵³

¹⁵² al-Qur'an, Surah al-Baqarah, 2: 187

¹⁵³ al-Qur'an, Surah al-Baqarah, 2: 196

And,

*"Behold, the first house ever set up for mankind was indeed the one at Bakkah: rich in blessing, and a [source of] guidance unto all the worlds, full of clear messages. [It is] the place whereon Abraham once stood; and whoever enters it finds inner peace. Hence, pilgrimage unto the Masjid is a duty owed to Allah by all people who are able to undertake it. And as for those who deny the truth - verily, Allah is not in need of anything in all the worlds."*¹⁵⁴

The Prophet T said,

*"Islam is built on five, testimony that there is none worthy to be worshipped except for Allah and that Muhammad is the Messenger of Allah, to establish the Salah, pay the Zakat, fast the month of Ramadhan and to make Hajj to the (black) house (i.e. the Ka'bah) if he was capable."*¹⁵⁵

46. *Salat ul-Junub*

You must know that it is forbidden for a Muslim to pray in a state of big ritual impurity. Allah says,

¹⁵⁴ *al-Qur'an, Surah aal 'Imraan, 3:96-97*

¹⁵⁵ Saheeh al-Bukhari – Kitaab ul Imaan and Muslim

“O you who believe! Approach not prayers with a mind intoxicated, until you can understand all that you say, - nor in a state of ritual impurity (Except when travelling on the road), until after washing your whole body. If you are ill, or on a journey, or one of you cometh from offices of nature, or you have been in contact with women (sexually), and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.”¹⁵⁶

47. Siyaam ul-Junub

You must know that it is forbidden for a Muslim to fast in a state of big ritual impurity. Abu Hurairah narrated that the Prophet ﷺ said,

“If the call to prayer is called for salat ul-Subh (i.e. Fajr prayer) while any of you was Junub (in ritual impurity) he should not fast that day.”¹⁵⁷

¹⁵⁶ al-Qur'an, Surah al-Nisaa, 4: 43

¹⁵⁷ Saheefah of Hammaam ibn Munabbih and Musnad Imam Ahmad and the Saheeh of ibn Hibban 5: 361, Hadith Saheeh.

However this has been explained that, during the compulsory fasts of Ramadhan, if he woke up and made Ghusl, he can continue to fast. But any fasting where one remained Junub throughout the day will be invalid. A'isha (ra) said,

*"The Prophet T would wake up at Fajr time (in Ramadhan) in a state of impurity (Junub), then he would make Ghusl and continue fasting."*¹⁵⁸

48. Salat al-Haa'idhah

You must know that it is forbidden for a Muslim woman to pray during menstruation. The Prophet T said,

*"Give up the prayer when your menses begin and when it has finished, wash the blood off your body (take a bath) and start praying."*¹⁵⁹

However the missed prayers during menses do not have to be made up. Mu'adhah (ra) said,

*"I asked A'isha (ra), "why does the menstruating woman make up her missed fasts but does not make up her missed prayers?" she said, "are you from the Haruriyyah (a sect of the Khawaarij)¹⁶⁰ who used to contradict this ruling?" I said, "I am not from the haruriyyah but I am only asking." She said, "We passed through this (menstruation) in the time of the Messenger T and we have been ordered to make up our missed fasting but we have not been ordered to make up our missed prayers."*¹⁶¹

¹⁵⁸ Saheeh al-Bukhari and Muslim

¹⁵⁹ Saheeh al-Bukhari

¹⁶⁰ The Khawaarij were the first deviant sect in Islam, they are very close to and similar to Ahl al-Sunnah wal-Jama'ah in many aspects but they are worlds apart in matters of Takfeer (declaring someone Kaafir), they descended from a man in the time Muhammad T called Dhul Khuwaisirah al-Tamimi and they rose against Imam Ali - during his Caliphate - wrongly declaring some companions

49. *Siyaam al-Haa'idhah*

You must know that it is forbidden for a Muslim woman to fast during menstruation. The Prophet T said,

*"Is it not the case that when she gets her period, she does not pray or fast?"*¹⁶²

However these fasts must be made up where possible in other months. Mu'adhah said,

*"I asked A'isha (ra), "why does the menstruating woman make up her missed fasts but does not make up her missed prayers?" she said, "are you from the haruriyyah (a sect of the Khawaarij who used to contradict this ruling)?" I said, "I am not from the haruriyyah but I am only asking." She said, "We passed through this (menstruation) in the time of the Messenger T and we have been ordered to make up our missed fasting but we have not been ordered to make up our missed prayers."*¹⁶³

50. *Salat al-Nufasaa'*

disbelievers out of their own ignorance, they believe that *Imaan* is one rigid unit that does not decrease except as a single block (i.e. by complete negation), this is why they declare *Takfeer* on the one who commits major sins; *Ahl al-Sunnah Wal-Jama'ah* believe that *Imaan* increases with the good deeds and decrease with disobedience to Allah and negates only by *Kufr Akbar*. Nowadays, some people use this to accuse the *Mujahideen* who fight against the *Taghoot* rulers and their allies trying to draw similitude between the ruined and *Kufr* ruling of the apostate rulers today and the rightly guided and firm Caliphate of Imam Ali (ra)! Verily the prophet T ordered us to rise against the ruler who rules by clear *Kufr* and there is no shortage of *Kufr* in the ruling of today's leaders. See "*Ahl al-Sunnah Wal-Jama'ah: their beliefs and qualities*" by Sheikh Abu Bilal Al Halabi for full details about the *Khawaarij*.

¹⁶¹ Saheeh al-Muslim, Kitaab ul Haidh

¹⁶² Saheeh al-Bukhari Hadith 304

¹⁶³ Saheeh al-Muslim, Kitaab ul-Haidh

You must know that it is forbidden for a Muslim woman to pray just after giving birth until she stops bleeding. Umm Salamah reported with regards to post natal bleeding that,

"The wife of the prophet ﷺ would continue to remain in childbed (i.e. not praying or fasting) for 40 days or forty nights during post-natal bleeding and he did not order her to make up her missed prayers" ¹⁶⁴

51. Siyaam al-Nufasaa'

You must know that it is forbidden for a Muslim woman to fast just after giving birth until she stops bleeding. Umm Salamah reported with regards to post natal bleeding that,

"The women in the time of the prophet ﷺ would continue to wait for 40 days or forty nights during post-natal bleeding (without to pray or fast)" ¹⁶⁵

52. al-Ta'aawun ala al-Birr wa at-Taqwaa

You must co-operate in good deeds and in worship. Allah says,

"Co-operate with one another in good deeds and piety, but do not co-operate with one another in sin and rancour: fear Allah. For Allah is strict in punishment." ¹⁶⁶

¹⁶⁴ Sunan Abu Dawood, No. 312

¹⁶⁵ Sunan Abu Dawood, No. 311

¹⁶⁶ al-Qur'an, Surah al-Maa'idah, 5: 2

Indeed the duty of co-operating in the good deeds and working together in Jama'ah¹⁶⁷ is essential, especially in those duties that require a collective effort between Muslims and cannot be fulfilled without it (e.g. Salat al Jumu'ah, Salat al Janazah¹⁶⁸, Implementing Shari'ah¹⁶⁹, Jihad¹⁷⁰, Da'wah to the Society, commanding good and forbidding the evils in a society etc). The Prophet T said,

*"If one person travels alone, there are two Shaytaans with him, if there are two the third is Shaytaan, if there are three appoint an Ameer."*¹⁷¹

Indeed it is a duty for us to work together in Jama'ah under an Ameer to fulfil our duties of Jihad, Da'wah, Commanding Good and Forbidding Evil and other collective duties.

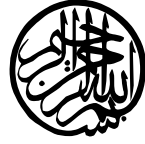
¹⁶⁷ *al-Jama'ah* has many meanings, among them is the Muslim *Ummah* united together as one unit under a single ruler (*Khalifah*), this is known as the big group, (*Jama'atul Kubra*) although here we are speaking about the small group (*Jama'atul Sughra*), which is a collective body of Muslims who gather together to fulfill a particular duty, appointing among them an *Ameer* (leader).

¹⁶⁸ *al-Janazah* (pl. *al-Janaa'iz*): the funeral prayer.

¹⁶⁹ *ash-Shari'ah* is the law and order, and there is no *Shari'ah* worthy to be accepted or obeyed except for the law and order of Allah – the Islamic *Shari'ah* is composed of all the divine commands and prohibitions from Allah derived from the *Qur'an* and *Sunnah* as understood by the prophet T and his companions.

¹⁷⁰ *Jihad* has many types, including fighting ones desires, struggling against the *Munkar*, fighting the *Shaytaan*, but when mentioned generally and in this case, it is the highest form of *Jihad*, "striving and exhausting the utmost effort fighting against the *Kuffar* in order to make the word of Allah the highest." Nowadays it is *Fard* (obligatory) upon every Muslim, if capable, to fight with the tongue, wealth and body according to their individual capability against oppression, because today, much of the Muslim lands are occupied by the *Kuffar*.

¹⁷¹ Sunan Abu Dawood



CHAPTER 4

al-Kufr & ash-Shirk (Disbelief & Polytheism)

Allah (ta'ala) says,

"Remember Abraham said: "O my Lord! Make this city one of peace and security: and preserve me and my sons from worshipping idols."¹⁷²

This verse carries an important lesson for all believers. That is that Ibrahim (as), the infallible prophet of Tawheed, despite being guaranteed paradise and safety from sin and despite both his sons being prophets like him, was afraid that they all may become disbelievers and polytheists without even realising. For greater reason, it is imperative that every ordinary Muslim be terrified of committing al-Kufr or al-Shirk or any action that will take him out of the fold of Islam. The prophet ﷺ warned us that,

¹⁷² al-Qur'an, Surah Ibrahim, 14: 35

al-Ma'loom min al-Deen bil-Dharoorah
*"... a man will wake up as a believer and will meet the night as a disbeliever, until people divide into two camps: A camp of belief that contains no hypocrisy, and a camp of hypocrisy that contains no belief."*¹⁷³

Verily this is a frightening Hadith for any true believer. That is why it is so important to learn about the things that can take you out of the fold of Islam in order to be on guard and protect ourselves from that.

This is a valid concern and an important step in safeguarding our Deen. For this reason, this next chapter is about matters that will decrease or negate your Imaan.

53. *ash-Shirk*

You must know not to associate anything with Allah. Indeed this is among the most important matters that we must be aware of in all of our Deen, because if we do not know about al-Shirk, we will fall into that even unknowingly. All of us should be afraid from committing Shirk as it could take many forms.

Shirk is the greatest crime and oppression that anybody can commit, unlike oppression to people, Shirk is taking the rights of almighty Allah and giving it to other than Him and nobody can share with Allah in his rights. Allah says,

¹⁷³ Musnad Imam Ahmad, Sunan Abu Dawood, al-Haakim and Mishkaat ul-Masaabih, vol. 4, no. 5403

al-Ma'loom min al-Deen bil-Dharoorah
"Do not make shirk in Allah; verily the Shirk is indeed a great
*Zulm (oppression)."*¹⁷⁴

This great crime is so severe that Allah has made it prohibited upon Himself to forgive, suspending His own attribute of forgiveness for anyone who commits this great crime, indeed no other crime has been treated as severely, Allah says,

*"Allah does not forgive Shirk, but he will forgive anything less than that if he wishes. To set up partners with Allah is to devise a sin most heinous indeed."*¹⁷⁵

Shirk is to give the right of Allah to be worshipped, followed or obeyed exclusively to anybody else or to make them partner to Allah in that e.g. to worship with or other than Allah by prostrating or praying or supplicating or arbitrating etc to other than Him, to follow any other man or path or book with or instead of following what Allah revealed to us, to obey anybody or any law or constitution besides Allah.

Shirk can also be by attributing Allah's own functions and attributes to other than Him, e.g. to claim that anyone besides Allah created or can create, or that they can forgive or guide the people, or to claim that they can legislate any law etc. All of this and His other functions, Names and Attributes are for Him exclusively without any partners.

¹⁷⁴ *al-Qur'an, Surah Luqmaan, 31: 13*

¹⁷⁵ *al-Qur'an, al-Nisaa', Surah 4: 48*

Or to claim that there is anything similar to Allah, e.g. to claim He had offspring or parents. Or to deny the existence of Allah completely and so the person follows their own desires instead of Allah, these are among the greatest crimes and is the only sin (and any other sin that is of the same level i.e. Kufr Akbar, Nifaaq Akbar, Bid'ah Akbar) that will never be forgiven on the day of judgement, anyone who meets Allah with Shirk will be in the hellfire forever. Allah says:

*"They have disbelieved, those who say: 'verily Allah is the Messiah, the son of Mary.' But the Messiah said: 'O Children of Israel! Worship Allah, my Lord and your Lord.' He who associates anything with Allah, Allah has indeed forbidden Paradise to him, and his abode shall be in the Fire. The Zalimun shall have no helpers."*¹⁷⁶

54. al-Kufr

You must know the things which make you a disbeliever. You Must believe in Allah with your heart, your sayings and your actions, if you disbelieve in Allah or any of His revelation, or in any of His messengers, or you refuse to affirm or testify to any of that, you will be a disbeliever, Allah says,

¹⁷⁶ *al-Qur'an, Surah al-Maa'idah, 5: 72*

*"They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight."*¹⁷⁷

And,

*"Whether you ask for their forgiveness, or not, (their sin is unforgivable): if you ask seventy times for their forgiveness, Allah will not forgive them: because they have disbelieved in Allah and His Messenger (Muhammad [saw]). And Allah guides not those who are perversely rebellious."*¹⁷⁸

The Prophet Muhammad T said,

*"Nobody heard my name whether Jew or Christian, without to believe in what I brought, except that they are in hellfire."*¹⁷⁹

¹⁷⁷ *al-Qur'an, Surah al-Kahf, 18: 105*

¹⁷⁸ *al-Qur'an, Surah al-Tawbah, 9: 80*

¹⁷⁹ *Saheeh al-Muslim*

Denying any of the verses of Allah, or *Istihlaal* (making Halal what Allah made Haram¹⁸⁰), or ruling by other than what Allah revealed, or *Tawalli* (allying to the non-Muslims against Muslims), or *Sihr* (engaging in magic), or hating any part of Islam or the revelation, denying that Muhammad T is the final Messenger or believing that any other guidance is better than his etc or any other form of deliberate disbelief whether by the tongue, limbs or the heart will make someone a disbeliever.¹⁸¹

55. ar-Riddah

You must know not to commit apostasy (i.e. to become an apostate [*Murtad*] after you had Imaan). Allah says,

“How shall Allah Guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? But Allah guides not a people unjust.”¹⁸²

And Allah says,

¹⁸⁰ *al-Haram* meaning prohibited is the ruling for the actions that are forbidden and will cause the acquirement of sin and dispraise for the one who commits it and reward for the one who leaves it for the sake of Allah, it is defined as, “*The decisive request from the legislator to the responsible person not to do.*” (e.g. to drink alcohol, to gamble or to fornicate are all *Haram*.)

¹⁸¹ See Appendix 2 for “what takes one outside the fold of Islam”

¹⁸² *al-Qur'an, Surah aal 'Imraan, 3: 86*

*"Anyone who, after accepting faith in Allah, utters Unbelief, - except under compulsion while his heart remained firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty."*¹⁸³

And Allah says,

*"O you who believe! If you ever abandon your faith (commit al-Riddah – apostasy), "Allah will replace you with people whom He loves and who love Him – who are humble towards the believers, proud towards the disbelievers: who strive hard (fighting and calling) in the way of Allah, and do not fear to be mocked by anyone who might mock them: such is the favour of Allah, which He grants unto whom He wills. And Allah is infinite, all-knowing."*¹⁸⁴

The Prophet T said,

*"Whoever changes his Deen, kill him."*¹⁸⁵

¹⁸³ *al-Qur'an, Surah al-Nahl, 16: 106*

¹⁸⁴ *al-Qur'an, Surah al-Maa'idah, 5: 54*

¹⁸⁵ *Saheeh al-Bukhari, Hadiith no. 6922*

56. an-Nifaaq

You must know the things that make you a hypocrite. The hypocrite is the one who disbelieves in Islam in his heart and yet he shows outwardly his Imaan. Allah says,

*"When the hypocrites come to you, they say, "We bear witness that you are indeed the Messenger of Allah!" But Allah knows that you are truly His Messenger; and He bears witness that the hypocrites are indeed liars."*¹⁸⁶

And,

*"The Hypocrites will be in the lowest depths of the Fire: no helper will you find for them."*¹⁸⁷

Indeed we should all be careful to protect ourselves from the hypocrisy as nobody is safe from it, we could become hypocrites without even to know.

57. Sabb al-Anbiyaa' war-Rusul

You must know not to insult any Prophet or Messengers. Allah says,

¹⁸⁶ al-Qur'an, Surah al-Munafiqoon, 63: 1

¹⁸⁷ al-Qur'an, Surah al-Nisaa, 4: 145

*"Yet, indeed, if you were to question them, they would surely answer, 'We were only joking and playing [with words].' Say: 'Were you, then, mocking at Allah and His messages and His Messenger? Do not offer any excuses! You have indeed disbelieved after you believed - Though We may efface the sin of some of you, We shall chastise others - seeing that they were lost in sin.'"*¹⁸⁸

The Prophet T said,

*"Whoever insults any Prophet, kill him."*¹⁸⁹

The one who insults the honour of the Prophet T would be put on trial and executed in an Islamic state.

58. Inkaar al-Ma'loom min al-Deen

You must know not to reject anything known by necessity. Allah says,

*"And none could deny Our verses unless they were Kafirreen (disbelievers)."*¹⁹⁰

¹⁸⁸ *al-Qur'an, Surah al-Tawbah, 9: 65-66*

¹⁸⁹ *al-Tabaraani and Sunan al-Daraqutni [for Imam Ali ibn Umar ibn Ahmad ibn Mahdi Abu al-Hasan al-Daraqutni (d. 385 AH)]*

¹⁹⁰ *al-Qur'an, Surah al-'Ankaboot, 29: 47*

These matters, which are known from Islam by necessity are derived from explicit meanings of the most authentic sources and were agreed about by the companions and the Muslims of the pious predecessors. Their meanings are clear cut in the divine evidences and are not open to interpretation. For this reason to contradict or reject such matters is to contradict Allah or to claim Allah is wrong or a liar (May Allah save us from that).

59. *al-Kahaanah*

You must know not to indulge in fortunetelling. The Kaahin is the one who claims that he knows what will happen in the future or that he knows the Ghaib (the unseen). He performs al-Kahaanah – predicting the future. Allah informed us in the Qur'an

*"No one in the heavens and the earth knows the Ghaib only Allah (knows it) and they do not know when they will be ressurected."*¹⁹¹

No one knows the Ghaib, even the Jinn (spirits created from fire), even the messengers, even the angels, only Allah exclusively knows the Ghaib, Allah said,

¹⁹¹ *al-Qur'an, Surah al-Naml, 27: 65*

al-Ma'loom min al-Deen bil-Dharoorah
"Allah knows all the Ghaib and he did not let anyone know of it."¹⁹²

Mu'awiyah ibn al-Hakam al-Sulamee Z said,

*"I said (to the Prophet): 'O Messenger of Allah! I am new coming out of ignorance and now Allah has guided me to Islam. Verily, there is among us men who go to fortune-tellers (al-Kuhaan),' he T replied, 'do not go to them', I said, 'and there are among us men who are pessimistic (or superstitious i.e. al-Teerah).' He said, 'that is something they only find it in their chests but it (those superstitions) should not prevent them (from doing anything).' [or in another narration, 'so do not let (those superstitions) prevent you.']"*¹⁹³

The Prophet T said,

*"He is not one of us, the one who is pessimistic, or the fortune-teller or the one who he predicts for, nor the one who makes magic or the one who he makes magic for."*¹⁹⁴

60. Ityaan al-'Arraafeen

You must know not to indulge in palm reading. Indeed nobody can claim to have any knowledge of the future or any access to that except Allah . Allah is,

*"Allah knows all the Ghaib and he did not let anyone know of it."*¹⁹⁵

¹⁹² *al-Qur'an, Surah al-Jinn, 72: 26*

¹⁹³ *Saheeh al-Muslim, Kitaab ul Salah*

¹⁹⁴ *Tabaraani, Jami' Saheeh for al-Albaani 5435 [for Imam Muhammad Nasiruddin al-Albani (d. 1999 CE)]*

The Prophet ﷺ said,

*"The one who goes to any fortune teller has committed Kufr in Allah and his Messenger."*¹⁹⁶

Safiyah narrated from some of the wives of the Prophet ﷺ that he ﷺ said,

*"Whoever went to a palm reader ('arraaf) and believed him, his Salah will not be accepted for forty (days)."*¹⁹⁷

61. at-Tanjeem

You must know neither to believe in horoscopes nor to deal with people involved with them. Ibn Abbas Z narrated that the Messenger of Allah ﷺ said,

*"Whoever takes knowledge from the stars, has taken a branch of magic (Sihr), which increases as it increases."*¹⁹⁸

Zaid ibn Khalid Z narrated that,

¹⁹⁵ al-Qur'an, Surah al-Jinn, 72: 26

¹⁹⁶ Musnad Imam Ahmad 5939 [for Imam Ahmad ibn Hanbal (d. 242 AH)] and al-Haakim [for Imam Abu Abd-Allah Muhammad ibn Abd-Allah al-Hakim al-Naysaburi (d. 403 AH) & Silsilah al-Saheeh for al-Albaani

¹⁹⁷ Saheeh al-Muslim

¹⁹⁸ Sunan Abu Dawood

al-Ma'loom min al-Deen bil-Dharoorah

"We prayed with the Prophet ﷺ the subh prayer in Hudaibiyah, it had rained in the night and there was still some rain from the night left. After we finished He ﷺ returned to the people and said, "Do you know what your lord said?" They said, "Allah and his Messenger know best." He said, "This morning, some of you woke up Mu'min and some of you woke up Kaafir" Those who said, 'we had rain because of Allah and his fadh'l and mercy' believed in me and disbelieved in the stars and those who said, 'we had rain because of so and so star,' has disbelieved in me and believed in the stars"¹⁹⁹

And in another narration narrated by ibn Abbas Z , the Prophet ﷺ said,

*"The people woke up in the morning, some of them (shaakir) grateful and some of them Kaafir (ungrateful), some of them said that is Allah's mercy and some said it is the expectation of so and so star that came true."*²⁰⁰

62. at-Teerah

You must know not to be pessimistic. The Prophet ﷺ said,

*"al-Teerah is Shirk,"*²⁰¹

Mu'awiyah ibn al-Hakam al-Sulamee Z said,

¹⁹⁹ Saheeh al-Bukhari and Saheeh al-Muslim

²⁰⁰ Saheeh al-Muslim

²⁰¹ Musnad Imam Ahmed and Sunan al-Tirmidhi and Sunan Abu Dawood

"I said (to the Prophet): 'O Messenger of Allah! I am new coming out of ignorance and now Allah has guided me to Islam. Verily, there is among us men who go to fortune-tellers (al-Kuhaan),' he

*T replied, 'do not go to them', I said, 'and there are among us men who are pessimistic (or superstitious i.e. al-Teerah).' He said, 'that is something they only find it in their chests but it (those superstitions) should not prevent them (from doing anything).' [or in another narration, 'so do not let (those superstitions) prevent you.']"*²⁰²

At-Teerah is to refrain from something out of a pessimistic fear that he will be harmed by it or it is also superstitions such as refusing to walk under a ladder for fear of bad luck etc – this is Shirk Asghar (i.e. it is a very serious sin but it will not take him out of the fold of Islam). This is abolished however with the Tawakkul in Allah , relying on him all the time.

63. at-Tashaa'um

You must know not to be negative. Abdullah ibn Mas'ood narrated that the Prophet T said,

*"Negativity (i.e. al-Teerah) is Shirk"*²⁰³

Tashaa'um is to always be negative about everything instead of being hopeful and looking at the best of every situation. Again this is Shirk Asghar and will not take him out of the fold of Islam but is a sin that anyone could face. Abdullah ibn Mas'ood Z said,

²⁰² Saheeh al-Muslim, Kitaab ul Salah

²⁰³ Sunan Abu Dawood

al-Ma'loom min al-Deen bil-Dharoorah
"... and there is no one among us but (will have some of that) but Allaah will rid him of it by means of tawakkul (putting his trust in Allaah)"²⁰⁴

64. al-Hilf bi Ghair Lillah

You must know not to take an oath except if you invoke Allah's name. Prophet T said,

*"The one who swears by other than Allah has committed Shirk"*²⁰⁵

This is a Shirk that is lesser than Shirk al-Akbar (A Shirk that is a serious crime but does not negate one's Tawheed) Abdullah ibn Omar Z narrated that the Prophet T said,

*"Allah forbade you from giving oath by your parents, if you want to give oath, give oath by Allah or remain silent."*²⁰⁶

65. ar-Riyaa'

You must know not to show-off. Our only aim in all of our deeds is to please Allah and we cannot associate with Allah in that anybody, Allah says,

*"Worship Allah and join not any partners with Him;"*²⁰⁷

Allah says,

²⁰⁴ Sunan Abu Dawood

²⁰⁵ Sunan al-Tirmidhi

²⁰⁶ Saheeh al-Bukhari and Saheeh al-Muslim

²⁰⁷ *al-Qur'an, Surah al-Nisaa', 4: 36*

*"Woe, then, unto those who pray while their hearts are far from their prayer, those who want only to be seen and praised (i.e. have Ar-Riyaa')."*²⁰⁸

The Prophet T said,

*"What I fear for you most is the small Shirk (Shirk Asghar)," they said, "what is the Shirk Asghar?" he T said, "al-Riyaa."*²⁰⁹

Ar-Riyaa' is the opposite of al-Ikhlaas (sincerity)²¹⁰, it is to seek other than the pleasure of Allah by your deeds, like the one who prays the Salah with the intention of impressing the people or for people think of him as a good worshipper, The Prophet T said,

*"A man stood to pray and he started to perfect his Salah and exhausted effort to perfect it because the people could see him, that is Shirk As-Saraa'ir (hidden)"*²¹¹

66. al-Bid'ah

You must know not to innovate anything in the Deen. A Bid'ah is an innovation in the Deen i.e. it is any deed that people perform to be closer to Allah while it had no evidence from the Qur'an and Sunnah. 'Aisha narrated the Prophet T said:

*"Whoever does any deed not based on our teaching, it is rejected (and sin)"*²¹²

²⁰⁸ al-Qur'an, Surah al-Maa'oon, 107: 4-6

²⁰⁹ Musnad Imam Ahmed

²¹⁰ see point 16

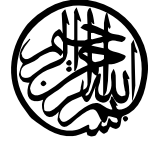
²¹¹ Musnad Imam Ahmad

The Prophet T said:

*"... Follow my Sunnah and the Sunnah of the rightly guided caliphs after me (his companions) and hold onto them with your teeth, and be careful from the new matters, every new matter is an innovation (Bid'ah) and every Bid'ah is misguidance and every misguidance is in hellfire."*²¹³

²¹² Saheeh al-Bukhari

²¹³ Saheeh al-Bukhari vol13, p149



CHAPTER 5

al-Walaa' wal-Baraa' (Allegiance & Enmity)

One of the conditions of al-Tawheed, and the foundations of the Deen, is to love Allah exclusively and not to love anyone else except for his sake. This is also called al-Walaa' wal-Baraa' (To love/ally and hate/have enmity for the sake of Allah). The Prophet ﷺ said,

*"The strongest knot of Imaan is al-Hubbu-Fillah (To love only for the sake of Allah) and al-Bughdu-Fillah (To hate for the sake of Allah)."*²¹⁴

This essential principle is the basis for our relationship with Muslims and non-Muslims and the standard by which we choose our friends and recognise our enemies.

67. al-Walaa'

²¹⁴ Saheeh al-Bukhari and Saheeh al-Muslim

You must be devoted and have allegiance to Allah exclusively. *al-Walaa'* (and *Muwalaat*) is to love Allah exclusively without to love except for his sake anybody, nor to ally to anybody or support, elevate, accompany, befriend or have any inclination to anybody except those who Allah orders us to have that alliance with. We are obliged to love and have allegiance to the all Muslims around the world, regardless of race, colour, nationality, language etc. We are also obliged to love, for the sake of Allah, all prophets, messengers, angels, companions²¹⁵ and other believers. Allah says,

²¹⁵ To love the *Sahabah* is part of our *Aqeedah* and *Imaan*, and to curse or insult them is disbelief (*Kufr*); nowadays there is a prevalence of attacks and cursing many *Sahabah* by the *Shi'ah Raafidhah*, *Ahbaash* and others, particularly they attack Aisha, Abu Bakr, Omar, Mu'awiyah and others (ra). It is recorded in Tirmidhi that the Messenger T said, "Allah! Allah! On my Companions do not direct controversy on them, whoever loved them, loved me, and whoever loathed them, loathed me, and whoever insults them, insults me, and whoever insults me insults Allah, and Allah may then punish them." And it is recorded on the authority of Ibn Abbas, that the Messenger Muhammad T said, "Be careful from cursing any of the *Sahabah*, maybe Allah will drag you to *Jahannam* on your faces (because of this)." And that Muhammad T also said, "Do not curse or swear against any of the *Sahabah*. One of their actions in one hour is better than all of your actions throughout your whole life."

al-Ma'loom min al-Deen bil-Dharoorah

*"Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers, - those who establish regular prayers and regular charity, and they bow down humbly (in worship). As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers, - it is the fellowship of Allah that must certainly triumph. O you who believe! Take not for friends and protectors those who take your religion for a mockery or sport, - whether among those who received the Scripture before you, or among those who reject Faith; but fear Allah, if you have faith (indeed)."*²¹⁶

And Allah says,

*"O you who believe, do not take the kafireen as awliyaa' instead of the Believers, do you wish to take Allah as a proof against you?"*²¹⁷

68. *al-Baraa'*

You must denounce disbelief and have enmity toward it and it's people. *al-Baraa'ah* is to have complete hatred, disassociation and aversion from all Kufr (disbelief), Shirk (association with Allah) and their people (i.e. non-Muslims). Allah says,

²¹⁶ *al-Qur'an, Surah al-Maa'idah, 5: 55-57*

²¹⁷ *al-Qur'an, Surah al-Nisaa', 4: 144*

"Verily, in you is good example in Ibrahim and those with him, they said to the people at that time, we are free from you (have Baraa'ah) and whatever you worship (or obey or follow) instead of Allah, we reject you, and between us and you is complete hatred and animosity until you worship Allah exclusively." ²¹⁸

However it should also be noted that hatred in Islam is very different to the hatred harboured by disbelievers. We hate for the sake of Allah but, also for the sake of Allah, we do not allow that hatred to lead us to mistreat, oppress or transgress against those we hate for the sake of Allah. Allah says,

"And never let your hatred of people who would bar you from the Inviolable House of Worship lead you into the sin of aggression: but rather help one another in furthering virtue and Taqwaa, and do not help one another in furthering evil and enmity; and remain conscious of Allah: for, behold, Allah is severe in retribution!" ²¹⁹

²¹⁸ *al-Qur'an, Surah al-Mumtahinah, 60: 4*

²¹⁹ *al-Qur'an, Surah al-Maa'idah, 5: 2*

Rather, we are encouraged to show justice and gentleness to those disbelievers at peace with Muslims under any covenant of security and to reserve harshness for those who fight against Islam and Muslims. Allah says,

“As for such [of the unbelievers] as do not fight against you on account of [your] faith, and neither drive you forth from your homelands, Allah does not forbid you to show them kindness and to behave towards them with full equity: for, verily, Allah loves those who act equitably. Allah only forbids you to turn in friendship towards such as fight against you because of [your] faith, and drive you forth from your homelands, or aid [others] in driving you forth: and as for those [from among you] who turn towards them in friendship; it is they, they who are truly wrongdoers!”²²⁰

69. *Hubbullah*

You must love Allah. You must love Allah and love him more than anything else and cannot have love for anyone else similar to him. Allah says,

²²⁰ *al-Qur'an, Surah al-Mumtahinah, 60: 8-9*

"And from the people are those who take besides Allah rivals, loving them the way Allah should be loved: whereas those who believe love Allah more than all else. If they who are bent on evildoing could but see - as see they will when they are made to suffer [on Resurrection Day] -that all might belongs to Allah alone, and that Allah is severe in punishment!"²²¹

70. *Hubb ur-Rasool*

You must love the Messenger Muhammad T. Allah says,

"Say: "If your fathers and your sons and your brothers and your spouses and your clan, and the worldly goods which you have acquired, and the commerce whereof you fear a decline, and the dwellings in which you take pleasure - [if all these] are dearer to you than Allah and His Apostle and the Jihad in His cause, then wait until Allah makes manifest His punishment; and [know that] Allah does not guide the sinners (disbelievers)."²²²

²²¹ al-Qur'an, Surah al-Baqarah, 2: 165

²²² al-Qur'an, Surah al-Tawbah, 9: 24

The Prophet ﷺ said,

*"No one of you is a believer until he loves Allah and his Messenger more than anything else."*²²³

And Abu Hurairah Z. narrated that the Messenger ﷺ also said,

*"By Him in whose hand my soul is! None of you has believed until I am more beloved to him than his parents and his children."*²²⁴

71. *al-Hubbu Fillah*

You must love for Allah's sake exclusively. The Prophet ﷺ said,

*"The strongest knot of Imaan is al-Hubbu Fillah (To love only for the sake of Allah) and al-Bughdu Fillah (To hate for the sake of Allah)."*²²⁵

Love for the sake of Allah is Tawheed and to love alongside Allah anything is Shirk. A sign of your love being only for Allah's sake is that it does not increase because of what people give you gifts or help you or benefit you unless it was to benefit your Deen and take you closer to Allah. Similarly your love for a person should not decrease because they upset or annoyed you, or they let you down personally; rather it only increases or decreases according to their good deeds and closeness to Allah.

²²³ Saheeh al-Bukhari

²²⁴ Saheeh al-Bukhari

²²⁵ Saheeh al-Bukhari and Saheeh al-Muslim

72. al-Bughdhu Fillah

You must hate for Allah's sake exclusively. The Prophet T said,

*"The strongest knot of Imaan is al-Hubbu Fillah (To love only for the sake of Allah) and al-Bughdu Fillah (To hate for the sake of Allah)."*²²⁶

A sign of your hatred being only for Allah's sake is that it does not increase if someone upsets you or was rude to you, and does not decrease if they treated you well and were polite to you; rather it only increases or decreases according to their sin, disbelief, disobedience and distance from Allah.

73. al-Mu'aakhaat

You must maintain Islamic brotherhood. Allah says,

*"All believers are but brethren. Hence, [whenever they are at odds,] make peace between your two brethren, and remain conscious of Allah, so that you might be graced with His mercy."*²²⁷

Our brotherhood cannot be based on any form of nationalism, patriotism, tribalism or any other unislamic partisanship; rather it is only because of the Imaan that we share in Allah and His Deen. The Prophet T said,

*"A Muslim is a brother to another Muslim."*²²⁸

²²⁶ Saheeh al-Bukhari and Saheeh al-Muslim

²²⁷ al-Qur'an, Surah al-Hujurat, 49: 10

²²⁸ Saheeh al-Bukhari

74. at-Tashabbuh bil-Kuffar

You must know not to imitate the disbelievers in their behaviour, sins, religion or festivals. The Prophet Muhammad ﷺ always encouraged us to be different from the disbelievers and not to imitate them. He ﷺ said,

*"Whoever imitates a people is one of them."*²²⁹

75. Muwalaat al-Kuffar

You must know not to ally with the disbelievers. Allah says,

*"Let not the believers take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah. Except by way of precaution, that you may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah."*²³⁰

That alliance with the disbelievers will be Kufr Akbar and take one out of the fold of Islam if the alliance was to help them in their disbelief or to help them to fight against Muslims, this form of Muwalaat is called *at-Tawalli*. Allah says,

²²⁹ Saheeh al-Bukhari

²³⁰ al-Qur'an, Surah aal-'Imraan, 3: 28

*"O you who believe, do not take the Jews and Christians as awliyaa', they are only awliyaa' to each other, and whoever does take them as allies, they are one of them, and Allah does not guide al-Zalimun."*²³¹

And Allah revealed about a group of Muslims who allied to the disbelievers against Muslims in the Battle of Badr (in the time of the Messenger Muhammad T) and He called them disbelievers and ordered their execution,

²³¹ *al-Qur'an, Surah al-Maa'idah, 5: 51*

*"Why should you be divided into two parties about the Hypocrites? Allah has upset them for their (evil) deeds. Would you guide those whom Allah has misguided? For those whom Allah has misguided, never shall they find the Way. They wish that you should disbelieve as they do, and thus be on the same footing (as they): But take not friends from them until they make Hijrah in the way of Allah. But if they turn back, seize them and kill them wherever you find them; and (in any case) take no friends or helpers from them."*²³²

76. Mushaarakat Anzimat al-Kufr

You must know not to share power with disbelievers or organisations or regimes that promote disbelief. In fact when the Quraysh had offered to share power with the Prophet T, he recited,

*Say: "O disbelievers!"I do not worship that which you worship, and neither do you worship that which I worship! And I will not worship that which you have worship, and neither will you [ever] worship that which I worship to you, your Deen, and unto me, mine! (i.e. there can be no sharing or mixing them)"*²³³

²³² *al-Qur'an, Surah al-Nisaa', 4: 88-89*

²³³ *al-Qur'an, Surah al-Kafiroon 109: 1-6*

And Allah says,

“So rule and judge between them by whatever Allah revealed and do not follow their vain desires, and be careful from them lest they divert you away from even some of what Allah revealed. And if they turn away [from His commandments], then know that it is but Allah’s will to afflict them for some of their sins: for, behold, a great many people are sinners (disbelievers).”²³⁴

77. Mukhalattat al-Kuffar

You must know not to take disbelievers as intimate friends.
Allah says,

²³⁴ *al-Qur’an, Surah al-Maa’idah, 5: 49*

al-Ma'loom min al-Deen bil-Dharoorah

*"You see many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide. If only they had believed in Allah, in the Messenger, and in what has been revealed to him, never would they have taken them for friends and protectors, but most of them are al-Fasiqoon."*²³⁵

And Allah says,

*"O You who believe, do not take as Bitanah (close intimate friends) from other than your ranks, they wish for you nothing but harm and wish for you to suffer and they enjoy your hardship, hatred has uttered from their mouths but what they conceal in their chests is greater, we make clear for you the signs after it was hidden, if you have sanity. Here you are! You love them and they do not love you while you believe in all the books (and they reject the Qur'an), when they meet you they say 'we believe' and when they are alone they bite their fingers with rage, say: "die in your rage." Verily, Allah knows everything hidden in the chests."*²³⁶

²³⁵ *al-Qur'an, Surah al-Maa'idah, 5: 80-81*

²³⁶ *al-Qur'an, Surah aal 'Imraan, 3: 118-119*

78. Mukhalattat al-Hukkaam az-Zalamah

You must know not to take tyrant rulers as friends. Allah says,

*"And do not incline towards, nor rely upon, nor consent to those who are oppressors lest the fire [of the hereafter] should touch you: for [then] you would have none to protect you from Allah, nor would you ever be helped [by Him]."*²³⁷

The Prophet T said:

*"There will be rulers after me, whoever enters upon them and believes their lies and helps them with their oppression then he is not from me and I am not from him and will not join me at al-hawdh (A spring in Jannah) and whoever doesn't enter upon them nor help them with their oppression and doesn't believe their lies then he is from me and I am from him and he will join me at al-hood"*²³⁸

²³⁷ al-Qur'an, Surah Hud, 11: 113

²³⁸ Sunan al-Tirmidhi (he classed it Saheeh), and al-Nasaa'ee [for Imam Ahmad ibn Shu'ayb ibn Alī ibn Sinān Abū `Abd ar-Raḥmān al-Nasā'ī (d. 303 AH)] and al-Haakim (he classed it Saheeh)

Indeed this is for the oppressive Khalifah²³⁹ who rules by Islam, so what about if a ruler abandons the Shari'ah of Allah and rules by man-made law, making it the standard law for people to arbitrate to, and judge between the people and a reason for punishment for those that refuse to abide! Allah forbade us to befriend, obey or accept positions such as to be minister, or soldiers of the tyrant rulers who rule by man-made law,

*"Unto Pharaoh and his ministers: but these followed [only] Pharaoh's bidding - and Pharaoh's bidding led by no means to what is right."*²⁴⁰

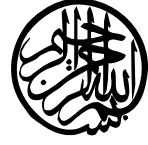
Indeed we have been ordered to rise against and struggle against those rulers who rule by other than what Allah revealed or we will be punished along with them and the Prophet ﷺ described that as one of the best forms of jihad,

*"Whoever among you sees a tyrant ruler, who permits the sanctity of Allah (his commands and prohibitions), negates the covenant of Allah, governs the people by other than what Allah revealed and he did not rise against him a saying or an action, it is upon Allah to make him enter where he (the ruler) will enter."*²⁴¹

²³⁹ sing. *Khalifah* (pl. *Khulafaa'*), The *Khalifah* is the single ruler of all the Muslims as one body and rules them by Islam internally and externally, he has general authority over them and is the shield of all the Muslims whom fight from behind him, their cannot be two simultaneous *Khulafaa'* and the prophet ﷺ ordered to strike the neck of the latter if two were to rise. It is prohibited to otherwise rise against the *Khalifah* unless he commits a clear cut *Kufr* (al-*Kufr al-Bawah*) e.g. if he implements a single clear *Kufr* law or legislates a new legislation instead of referring to the *Qur'an*.

²⁴⁰ *al-Qur'an*, *Surah Hud*, 11: 97

²⁴¹ *Musnad Imam Ahmad*



CHAPTER 6

al-Izhaar ud-Deen (Domination of the Deen)

The Deen has been described by Abdullah ibn Abbas Radhi Allahu Ta'ala as,

*“That which you believe in (i.e. al-Tawheed – the Islamic creed),
live your life according to (i.e. al-Shari’ah – the Islamic rules) and
what you die for/on (i.e. al-Izhaar ul-Deen – propagating
Islam).”²⁴²*

And Allah Ta'ala says,

*“He it is who has sent His Messenger with the guidance and the
Deen of truth, so that He may cause it to prevail over all [false]
other ways of life even if the Mushrikeen hate it!”²⁴³*

²⁴² Sharh al-Mu’jam al-Kabeer for al-Tabaraani and in Tafseer al-Qurtubi

²⁴³ al-Qur’an, Surah al-Tawbah, 9: 33

The Deen of Islam was sent by Allah to all of mankind to lead, prevail over and govern them, as a mercy and a guidance for them. The mission of Muhammad ﷺ is to convey this message to the entire world and the vision and prophecy of the Messenger is that this Deen will reach and dominate over the entire earth, bringing guidance and prosperity to all lands and all people, Muslim and non-Muslim.

This mission is part of the duty on the Muslim Ummah, a foundation of the entire Deen and the topic of this chapter.

79. *ad-Da'wah ila-Allah*

You must invite people to Islam. Allah ﷻ ordered us with this beautiful and essential duty of calling to Islam from the beginning of the mission of the Prophet ﷺ. It is essential that it continues in all its forms until Islam spreads and dominates over the entire earth. Allah ﷻ says,

*"Call (all mankind) to the path of your Lord with Hikmah (evidences and Fiqh) and an effective word, and argue with them in the best manner- for, behold, your Lord knows best as to who strays from His path, and best knows He as to who are the right-guided."*²⁴⁴

The *Da'ie* (caller) to Allah is from the best of creation and amongst the highest ranked from the worshippers of Allah. Allah ﷻ says,

²⁴⁴ *al-Qur'an, Surah al-Nahl, 16: 125*

And who is better in speech than he who invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ²⁴⁵

80. *Izhaar ud-Deen*

You must know that Islam must be dominant over the whole world. That is inevitable and it is our duty to strive for that, Allah says,

"He it is who has sent His Messenger with the guidance and the Deen of truth, so that He may cause it to prevail over all [false] other ways of life even if the Mushrikeen hate it!" ²⁴⁶

81. *Iqamat al-Khilafah*

You must establish the Khilafah. Khilafah is the Islamic government that establishes and enforces the Legislation of Allah on a state level. Allah says,

²⁴⁵ *al-Qur'an, Surah al-Fussilat 41:33*

²⁴⁶ *al-Qur'an, Surah al-Tawbah, 9: 33*

*"So rule and judge between them by whatever Allah revealed and do not follow their vain desires, and be careful from them lest they divert you away from even some of what Allah revealed. And if they turn away [from His commandments], then know that it is but Allah's will to afflict them for some of their sins: for, behold, a great many people are sinners (disbelievers)."*²⁴⁷

This is a command for us to rule over the people by Islam and this divine injunction cannot be done except by taking authority and establishing an Islamic State with an appointed Khalifah (a Muslim leader that has certain conditions) to rule between the people. Establishment of the Khilafah is an obligation and the mission of the Ummah of Muhammad T after him, he T said,

*" Verily this Deen will reach wherever the day and night reach and Allah will leave no house in a country or city except he will let the Deen enter it whether by embracing it with dignity or by abiding by its rule with humiliation..."*²⁴⁸

The Prophet T warned us from neglecting this duty,

²⁴⁷ *al-Qur'an, Surah al-Maa'idah, 5:49*

²⁴⁸ Musnad Imam Ahmad

al-Ma'loom min al-Deen bil-Dharoorah
"...The button holes of Islam will be untied one after the other,
and whenever a button hole is untied people will hold onto the
ones remaining, and the first one to be untied will be that of
ruling by the Shari'ah and the last one will be that of the
prayer..."²⁴⁹

And he T said,

*"It is not lawful for the Muslims to be without an Imam for three
days"*²⁵⁰

82. al-Bay'ah

You must give allegiance to the Khalifah (the legitimate Muslim ruler). Upon appointment, it is an obligation upon all Muslims to give allegiance to the Khalifah and accept his authority. The Messenger T said,

*"Whoever withdraws the hand of obedience (i.e. Bay'ah) will meet
Allah with no excuse, and whoever dies without on his neck
allegiance (Bay'ah) he will die the death of Jahiliyyah."*²⁵¹

The Prophet T said:

*"Whoever sees from his Ameer, anything bad, let him be patient
(i.e. do not rise against him), the one who keeps away from al-
Jama'ah and dies, will die the death of Jahiliyyah."*²⁵²

The Prophet T said:

²⁴⁹ Musnad Imam Ahmad

²⁵⁰ Sunan al-Bayhaqi [for Imam Abu Bakr Ahmad ibn Husayn al-Bayhaqi (d. 458 AH)]

²⁵¹ Saheeh al-Muslim

²⁵² Saheeh al-Bukhari, Hadith no. 7054 and Saheeh al-Muslim

al-Ma'loom min al-Deen bil-Dharoorah
"Whosoever gives up obedience (to the caliph), and distances
himself from the Jama'ah, and dies, he will die the death of
*Jahiliyyah."*²⁵³

83. *Taa'at uli al-Amr*

You must obey those in authority over you. Allah says,

"O you who believe! Obey Allah and obey the Messenger
(Muhammad [T]), and those in authority among you. (And) if
you differ in anything amongst yourselves, refer it to Allah and
His Messenger T, if you believe in Allah and in the Last Day.
*That is better and more suitable for final determination."*²⁵⁴

The Prophet T said:

"Whosoever gives up obedience (to the caliph), and distances
himself from the Jama'ah, and dies, he will die the death of
*Jahiliyyah."*²⁵⁵

84. *at-Tashdeed ala al-Atbaa'*

You must know it is forbidden for an Ameer to deal harshly with his followers/subjects. Sulayman bin Buraydah Z reported that his father said,

²⁵³ Saheeh al-Muslim, v.12, p. 441, al-Nasaa'ee, Hadith no. 4125

²⁵⁴ *al-Qur'an, Surah al-Nisaa, 4: 59*

²⁵⁵ Saheeh al-Muslim, v.12, p. 441, al-Nasaa'ee, Hadith no. 4125

al-Ma'loom min al-Deen bil-Dharoorah

"Yazeed bin Husaib bin Aslami said, the Messenger whenever he sent an Ameer of an expedition, he told him first to "fear Allah in yourself, and treat all the Muslims with you good." ²⁵⁶

85. al-Baghie

You must know not to rebel against the Islamic state or the legitimate Islamic leader. As long as the leader does not establish open Kufr the leader must be obeyed even if he is oppressive.

"We swore allegiance to Allah's Messenger ﷺ to hear and obey, in the time of difficulty and in prosperity, in hardship and in ease, to endure being discriminated against and not to dispute about rule with those in power, except if we see any open Kufr, which there is a proof from Allah. [And to speak the truth wherever we were and not to fear from anyone's reproach]." ²⁵⁷

The Prophet ﷺ said:

"Whoever sees from his Ameer, anything bad, let him be patient (i.e. do not rise against him), the one who keeps away from al-Jama'ah and dies, will die the death of Jahiliyyah." ²⁵⁸

Awf bin Maalik Z narrated that the Messenger of Allah ﷺ said,

²⁵⁶ Saheeh al-Muslim

²⁵⁷ Saheeh al-Bukhari and Saheeh al-Muslim, the final part is narrated in Riyaad us-Saaliheen, chapter 23, Hadith no. 186

²⁵⁸ Saheeh al-Bukhari, Hadith no. 7054 and Saheeh al-Muslim

al-Ma'loom min al-Deen bil-Dharoorah

*"The best of your Imams are those whom you love them and they love you, you pray for them and they pray for you, and the worst of your Imams are those that you hate them and they hate you and you curse them and they curse you." We asked, "O Rasulullah, shouldn't we rise against them?" He T said, "No, as long as they establish the Salah among you, no, as long as they establish the Salah among you, no, as long as they establish the Salah among you."*²⁵⁹

86. *al-Khiyaanah*

You must know not to commit treason. The treason/betrayal against the Muslim Ummah or the Deen of Allah is among the most evil and hated things in the eyes of Allah and the believers, Allah says,

*"Verily, Allah does not love the treacherous!"*²⁶⁰

87. *Tawheed al-Muslimeen*

You must unite Muslims. Allah says,

²⁵⁹ Saheeh al-Muslim

²⁶⁰ *al-Qur'an, Surah al-Anfaal, 8: 58*

al-Ma'loom min al-Deen bil-Dharoorah

*"And hold fast, all together to the rope of Allah, and do not be divided from one another. And remember the blessings which Allah has bestowed upon you: how, when you were enemies, He brought your hearts together, so that through His blessing you became brethren; and [how, when] you were on the brink of a fiery abyss. He saved you from it. In this way Allah makes clear His messages unto you, so that you might find guidance,"*²⁶¹

The Prophet ﷺ said:

*"There is going to be after me calamity after calamity, whoever you see leaving the Jama'ah, or wants to divide you when you are united under the Jama'ah, kill him whoever he is, Allah's hand is over the Jama'ah, the Shaytaan is far from the Jama'ah running together."*²⁶²

88. *al-Ihtimam bi Amr al-Muslimeen*

You must care and have concern about the affairs of Muslims. The Prophet ﷺ was reported to have said in a Hadith narrated by Abu Musa Z : :

*"The example of the unity of the Muslims is like the example of a single structure, its parts strengthening and supporting one another"*²⁶³

And,

²⁶¹ *al-Qur'an, Surah aal 'Imraan, 3: 103*

²⁶² *al-Nasaa'ee, Hadith no. 3954*

²⁶³ *Saheeh al-Bukhaari and Saheeh al-Muslim*

al-Ma'loom min al-Deen bil-Dharoorah

*"You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it,"*²⁶⁴

89. az-Zawod 'ann al-Muslimeen

You must defend and protect Muslims. Allah says,

"And how could you refuse to fight in the cause of Allah and of the utterly helpless men and women and children who are crying,

*"O our Sustainer! Lead us forth [to freedom] out of this land whose people are oppressors, and raise for us, out of Your grace, a protector, and raise for us, out of Your grace, one who will bring us succour!"*²⁶⁵

Abu Hurairah Z narrated that the Prophet T said:

*"The believer is a mirror for the believer, and the believer is the brother of the believer. He safeguards his property for him and defends him from behind."*²⁶⁶

90. Qadhaa' Haajat ul-Muslimeen

You must fulfil the needs of Muslims. The Prophet T said,

²⁶⁴ Saheeh al-Bukhari

²⁶⁵ *al-Qur'an, Surah al-Nisaa', 4: 75*

²⁶⁶ Sunan Abu Dawood and al-Bukhari in Adab al-Mufrad

al-Ma'loom min al-Deen bil-Dharoorah

*"Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the misdeeds of] a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His slave so long as he aids his brother."*²⁶⁷

91. *Nussrat al-Muslimeen*

You must support Muslims. Allah says,

*"Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another. As to those who believed but came not into exile, you owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom you have a treaty of mutual alliance. And (remember) Allah sees all that you do."*²⁶⁸

92. *al-Amr bil-Ma'roof*

²⁶⁷ Saheeh al-Muslim

²⁶⁸ *al-Qur'an, Surah al-Anfaal, 8: 72*

You must command people to do good deeds (defined by the Shari'ah)²⁶⁹. Allah says,

*"Let there rise among you groups from among you, who call to the Khair (Islam), who command good (Ma'roof) and forbid evil (Munkar), they are the successful ones."*²⁷⁰

93. *al-Nahi 'ann al-Munkar*

You must forbid people from evil deeds (defined by the Shari'ah)²⁷¹. Allah says,

*"You are the best Ummah raised up from mankind, because you command good and forbid evil, and you believe in Allah."*²⁷²

Both of these duties (commanding good and forbidding evil) are vital and often neglected duties that could lead to the destruction of this Ummah. The Prophet T said:

²⁶⁹ It is very important to note that we are obliged to only command what Allah commanded or recommended for mankind to do. Whatever Allah deems is a good deed is a good deed (al-Ma'roof), regardless of what weak and limited people think of that and regardless of what the desires of any man-made society/community sees as good.

²⁷⁰ *al-Qur'an, Surah aal 'Imraan, 3: 104*

²⁷¹ See last point, Similarly bad deeds are only defined by Allah and His Messenger and cannot be contradicted by the values or traditions of any other man or society.

"By the one who my soul is in His hand, clearly you must command the Ma'roof, and you must forbid the Munkar or otherwise Allah will send upon you a punishment, and you will supplicate and ask to him and he will not respond to you." (... the Hadith continues and he quotes the above Ayah²⁷³)

,

"The curse upon the disbelievers from Bani Israel²⁷⁴, who were cursed by Dawood, and Isa ibn Maryam because they used to disobey Allah, and transgressed, they used not to forbid one another from the Munkar that they used to do, vile is what they used to do."²⁷⁵ "²⁷⁶

94. Kitm ul-Ilm

You must know not to hide divine knowledge. Allah says,

²⁷² *al-Qur'an, Surah aal 'Imraan, 3: 110*

²⁷³ *Ayah (pl. Ayaat): verse of the Qur'an*

²⁷⁴ *Children of Israel: Israel is one of the names of the prophet Ya'qoob (as) and so the Jews are often referred to as Bani Israel*

²⁷⁵ *al-Qur'an, Surah al-Maa'idah, 5: 78-79*

²⁷⁶ *Sunan al-Tirmidhi*

*"Those who hide what Allah has revealed in the book and for a small salary, what they eat in their stomachs is nothing but hellfire, on the day of resurrection He will never speak to them nor praise them and they will receive a severe punishment."*²⁷⁷

Abu Hurairah Z narrated that the Prophet T said,

*"The one who is asked about any knowledge (of the Deen) and he conceals it, will be bridled on the day of judgement with a bridle of fire."*²⁷⁸

95. *al-Jidaal bi-Ghayr Ilm*

You must know not to debate without knowledge. Allah says,

*"Lo! You are the ones who would argue about that which is known to you; but why do you argue about something that you have know knowledge? Yet Allah knows [it], whereas you do not know"*²⁷⁹

And,

²⁷⁷ *al-Qur'an, Surah al-Baqarah, 2: 174*

²⁷⁸ *Sunan Abu Dawood and Sunan al-Tirmidhi*

²⁷⁹ *al-Qur'an, Surah aal 'Imraan, 3: 66*

al-Ma'loom min al-Deen bil-Dharoorah

"And yet, among men there is many a one who debates about Allah without having any knowledge [of Him], and follows every rebellious satanic force about which it has been decreed that whoever entrusts himself to it, him will it lead astray and guide towards the suffering of the blazing flame!"²⁸⁰

96. *al-Iftaa' bi-Ghayr Ilm*

You must know not to give a Fatwa²⁸¹ without knowledge.
Allah says,

"Hence, do not utter falsehoods by letting your tongues determine [at your own discretion], "This is lawful and that is forbidden", thus attributing your own lying inventions to Allah: for, behold, they who attribute their own lying inventions to Allah will never attain to a happy state!"²⁸²

And,

"And never concern yourself with anything of which you have no knowledge: verily, [your] hearing and sight and heart - all of them - will be called to account for it [on Judgment Day]!"²⁸³

²⁸⁰ *al-Qur'an, Surah al-Hajj, 22: 3-4*

²⁸¹ Sing. Fatwa pl. fataawaa, a religious verdict, based on divine evidences according to the understanding of the prophet ﷺ and his companions, delivered by a qualified Islamic scholar in answer to a question.

²⁸² *al-Qur'an, Surah al-Nahl, 16: 116*

²⁸³ *al-Qur'an, Surah al-Israa, 17: 36*

Abdullah Ibn Amr ibn al-'Aas Z narrated that he heard the Prophet T saying,

*"Verily, Allah does not snatch the knowledge from the people but He reduces the knowledge by reducing the scholars until there remains no scholar and so the people take ignorant rulers who will be asked and they give fatawaa without any knowledge so they go astray and lead others astray."*²⁸⁴

97. al-Hijrah

You must migrate for the sake of Allah. If someone cannot practise Islam and/or fulfil their duties where they are, they are obliged to make Hijrah to a place that they can.

*"When angels take the souls of those who die in sin against their souls, they say: "In what (plight) were you?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for you to make Hijrah?" Such men will find their abode in Hell, - What an evil refuge!"*²⁸⁵

Yazeed bin Husaib bin Aslami Z said, the Messenger whenever he sent an Amir of an expedition, he told him,

²⁸⁴ Saheeh al-Bukhari and Saheeh al-Muslim

²⁸⁵ al-Qur'an, Surah al-Nisaa', 4: 97

*"If you see the enemy from the Mushrikeen, call him to three, anyone who responds to them, accept it from them and move back your hand from them, call them to Islam, if they respond, accept Islam from them and do not fight them, then ask them to transfer from their Dar (domain) to the Dar of Hijrah (domain of Islam), and tell them if they do so, they will take all that the Muhajireen get (i.e. Muslims) and if they reject to transfer, then tell them that they will be like the Bedouins of the Muslims."*²⁸⁶

98. *al-Jihad*

You must fight in the way of Allah to make his word the highest.²⁸⁷ Allah says,

*"Fight against those who do not believe in Allah nor believe in the last day, nor forbid what Allah and His Messenger forbid nor follow the Deen of Truth, [even though they were] the people of the book, until they pay the Jizyah²⁸⁸ with their hand with submission and are subdued."*²⁸⁹

²⁸⁶ Saheeh al-Muslim

²⁸⁷ Jihad has become one of the most misunderstood concepts in Islam, for many Jihad has been falsely explained as a holy war. In summary Jihad is to make utmost effort and struggle to make the word of Allah highest in the world via supporting and fighting physically, economically and verbally those that obstruct the Deen of Allah according to strict rules laid down by Islam

²⁸⁸ The *Jizyah* is the tax that the young non-Muslim male citizens of the Khilafah (i.e. the *Dhimmi* man) must pay in return for his safety and to secure his life and wealth (otherwise *Halal* and permissible) from the Muslims. It is one of the examples of the *Shari'ah* principle originating from the saying Muhammad T that, "Islam is superior and nothing will ever supersede it." The non-Muslims must not only pay but must also submit with it to the Islamic law of the land with humiliation

And Allah says,

*"Fighting is obliged for you, even though it be hateful to you; but it may well be that you hate a thing the while it is good for you, and it may well be that you love a thing the while it is bad for you: and Allah knows, whereas you do not know."*²⁹⁰

It is narrated by Harith ibn Ash'ari Z that the Prophet T said,

*"I order you to five, Jama'ah, to listen and obey and Hijrah and Jihad fee sabeelillah."*²⁹¹

99. Ta'allum ar-Rami wa at-Tadreeb

You must train for Jihad. Whatever is necessary to fulfil the obligations is itself obligatory. Jihad cannot be fought without to train in preparation for that and Allah says,

*"If they had intended to come out, they would certainly have made some preparation therefore ..."*²⁹²

and feeling belittled (as mentioned in the ayah); Imam Abu Hanifah even believed that they must pay it while lowering his head in humiliation.

²⁸⁹ al-Qur'an, Surah al-Tawbah, 9: 29

²⁹⁰ al-Qur'an, Surah al-Baqarah, 2: 216

²⁹¹ Musnad Imam Ahmed

²⁹² al-Qur'an, Surah al-Tawbah, 9: 46

And Allah ordered us to prepare for the Jihad by gathering and learning to shoot and ride horses/vehicles. Allah says,

"Hence, make ready against them al-Quwwah²⁹³ and war mounts you are able to muster, so that you might deter thereby the enemies of Allah, who are your enemies as well, and others besides them of whom you may be unaware, [but] of whom Allah is aware; and whatever you may expend in Allah's cause shall be repaid to you in full, and you shall not be wronged."²⁹⁴

And Uqbah ibn Aamir Z narrated that the Prophet T said,

"The one who learnt Ar-Rami (shooting) and then left it, he is not one of us."²⁹⁵

For greater reason it is a much worse sin for the one who never learnt to shoot in the first place.

100. *al-Ghulool*

You must know not to steal the booty. Maal ul-Gholool is the wealth that is stolen in the battlefield or from the booty. Abdullah ibn Amru Z narrated,

²⁹³ The Prophet T said, *"al-Quwwah is al-Rami (shooting)."*

²⁹⁴ *al-Qur'an, Surah al-Anfaal, 8: 60*

²⁹⁵ Saheeh al-Muslim

al-Ma'loom min al-Deen bil-Dharoorah
*"There was a man who carried the things of the Prophet ﷺ, called Qirqara, the Prophet ﷺ said, 'he is in the hellfire', they went to see him and found him wearing a cloak that he took and put it in his belongings (that took Gholool)."*²⁹⁶

Sulayman bin Buraydah Z reported that his father said,

*"Yazeed bin Husaib bin Aslami Z said, the Messenger whenever he sent an Ameer of an expedition, he told him first to 'fear Allah in yourself, and treat all the Muslims with you good, raid (aghzu) in the name of Allah, and in the path of Allah, fight those who declare Kufr in Allah, raid and do not steal the money of the booty ..."*²⁹⁷

101. at-Tamtheel bil-Jasas

You must know it is not allowed to cut, torture or mutilate dead bodies in war. The Prophet ﷺ said,

*"Fight (raid) in the name of Allah, in the way of Allah, fight them but do not steal the booty, do not betray, do not mutilate the dead ..."*²⁹⁸

102. Ihlaak al-Harth

You must know not to destroy the crops. Allah says,

²⁹⁶ Saheeh al-Bukhari and Saheeh al-Muslim

²⁹⁷ Saheeh al-Muslim

²⁹⁸ Saheeh al-Muslim and Muwatta' Imam Maalik [for Imam Maalik ibn Anas ibn Malik ibn 'Amr al-Asbahi (d. 179 AH)]

*"Now there is a kind of man whose views on the life of this world may please thee greatly, and [the more so as] he cites Allah as witness to what is in his heart and is, moreover, exceedingly skilful in argument. But whenever he prevails, he goes about the earth spreading corruption and destroying crops and progeny: and Allah does not love corruption."*²⁹⁹

103. al-Firaar Yawm ul-Zahef

You must know not to run away on the battlefield. Allah says,

*"O you who believe! When you meet in battle those who disbelieve, advancing in great force, do not turn your backs on them: for, whoever on that day turns his back on them-unless it be in a battle manoeuvre or in an endeavour to join another troop [of the believers] - shall indeed have earned the anger of Allah, and his goal shall be hell: and how vile a journey's end!"*³⁰⁰

Abu Hurairah Z narrated that the Prophet T said,

²⁹⁹ al-Qur'an, Surah al-Baqarah, 2: 204-205

³⁰⁰ al-Qur'an, Surah al-Anfaal, 8: 15-16

al-Ma'loom min al-Deen bil-Dharoorah

"Keep away from the seven deadly sins." They said, "O Messenger of Allah! What are they?" He ﷺ said, "Shirk in Allah, Magic, Murdering a life that Allah has sanctified without any right, devouring usury, devouring the wealth of the orphan, deserting the battlefield (during the fighting) and accusing chaste believing women who never came near any such sin."³⁰¹

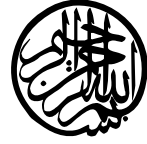
104. at-Tanaazul 'ann Bilaad al-Muslimeen

You must know it is forbidden to give Muslim land away to the disbelievers. Sa'eed ibn Zaid Zaynab narrated that he heard the Messenger of Allah ﷺ saying,

"Whoever took a hand span of land by oppression (i.e. taking or giving away land belonging to someone else) will be made to wear seven earths around his neck on the day of judgement."³⁰²

³⁰¹ Saheeh al-Bukhari and Saheeh al-Muslim

³⁰² Saheeh al-Bukhari and Saheeh al-Muslim



CHAPTER 7

al-Akhlaaq (Islamic Personality)

Another huge aspect of a person's Deen that is in particular danger in these troubling times is the personality and character of the Muslim. Muslims growing up in the west especially, have difficulty avoiding the influence of non-islamic personalities, culture and moral values. This is why it is essential to learn and hold firmly to those characteristics that define the identity and personality of the practising Muslim. Allah says,

*"And verily, you are upon a great character."*³⁰³

And 'Aisha (ra) commented on this verse,

*"The prophet's character was the Qur'an."*³⁰⁴

The prophet T said,

³⁰³ *al-Qur'an, Surah al-Qalam, 68: 4*

³⁰⁴ *Tafseer ibn Katheer, Surah al-Qalam, 4*

*"The best of the believers is the best among them in his Islamic character."*³⁰⁵

And Abu Hurairah narrated that the prophet T said,

*"Verily, I was sent to perfect the good character (Akhlaaq)."*³⁰⁶

Therefore, it is quite clear the relevance and significance of discussing the Islamic character in this chapter.

105. Ifshaa' as-Salaam

You must circulate the salutation (peace). Allah says,

*"But when you are greeted with a greeting [of peace], answer with an even better greeting, or [at least] with the like thereof. Verily, Allah keeps count indeed of all things."*³⁰⁷

Allah says,

³⁰⁵ Musannaf ibn Abi Shaybah, Kitab ul-Imaan

³⁰⁶ Musnad Imam Ahmad and Tafseer ibn Katheer, Surah al-Qalam, 4

³⁰⁷ al-Qur'an, Surah al-Nisaa', 4: 86

al-Ma'loom min al-Deen bil-Dharoorah

*"But whenever you enter houses, greet one another with salaam, as enjoined by Allah. In this way Allah makes clear unto you His messages, so that you might [learn to] use your reason."*³⁰⁸

al-Baraa' ibn Aazib Z said,

*"The Prophet T ordered us with seven, visiting the sick, following the funerals, invoking mercy on the one who sneezes, supporting the weak, helping the oppressed, circulating the salaam and helping people to fulfil their oaths."*³⁰⁹

The Prophet T said:

*"The rights of a Muslim on another Muslim are six, one of them if you meet a Muslim say Assalam Alaykum."*³¹⁰

The salutation of a Muslim to another Muslim is performed by saying, "Assalamu 'Alaykum (May the Peace [of Allah] be upon you)", this can be increased by adding the following words "Wa Rahmatullah (and the Mercy of Allah [be upon you]), this can be further increased (perfected) by saying "Wa Barakatuhu (and His Blessings [be upon you])". The reply must be atleast of the same level of the initial salutation, or more. The minimum reply to the salutation is, "Wa 'Alaykum As-Salam (and may Peace [of Allah] be upon you", and to this can be added "Wa Rahmatullah" or "Wa Rahmatullahi Wa Barakatuhu".

³⁰⁸ *al-Qur'an, Surah al-Noor, 24: 61*

³⁰⁹ Saheeh al-Bukhari

³¹⁰ Saheeh Muslim, Hadith no. 2162

The salutation is only for fellow Muslims, and not to be circulated to non-Muslims (i.e. Kuffar). If a Kafir does offer Salam to a Muslim then our reply is by saying, “Wa ‘Alaykum (and same be upon you)”.

106. ar-Rifq

You should be kind to people. The Prophet T said,

“Verily Allah is Kind (Rafeeq) and He loves kindness (al-Rifq) in every matter.”³¹¹

107. al-Anaa'ah

You should have patience. The Prophet T said,

“Patience is from Allah and haste is from Shaytaan.”³¹²

108. al-Eethaar

You should put your brothers need over your own. Allah says,

³¹¹ Saheeh al-Bukhari

³¹² Sunan al-Tirmidhi

al-Ma'loom min al-Deen bil-Dharoorah
*"And those who, before them, had homes (in al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference (ithaar) over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful."*³¹³

Anas bin Maalik Z narrated that the Prophet T said,

*"None of you believes until he loves for his brother that which he loves for himself."*³¹⁴

109. ar-Rahmah

You must have mercy. Allah says,

*Muhammad is the Messenger of Allah; and those who are with him are firm and unyielding towards the disbelievers and full of mercy towards one another."*³¹⁵

The Prophet T said,

*"Be merciful to the one on the earth and the One in the heavens will have mercy on you."*³¹⁶

110. ash-Shafaqah

You should have compassion. The Prophet T said,

³¹³ *al-Qur'an, Surah al-Hashr, 59: 9*

³¹⁴ *Saheeh al-Bukhari and Saheeh al-Muslim*

³¹⁵ *al-Qur'an, Surah Muhammad, 47: 29*

³¹⁶ *Sunan Abu Dawood and Sunan al-Tirmidhi*

*"Allah does not have mercy on those who do not have mercy on other people"*³¹⁷

111. al-Leen

You should be gentle. Abdullah ibn Mas'ood narrated that the Prophet T said,

*"The hellfire is forbidden upon the Mu'min that is easy (hayyin) and gentle (Layyin) and close to the people."*³¹⁸

Abu Hurairah Z narrated that the Prophet T said,

*"Indeed Allah is gentle and loves gentleness, and gives due to gentleness that which He does not give to harshness."*³¹⁹

112. al-Hilm 'Inda al-Ghadab

You should have control in anger. The Prophet T said,

*"The strong is not the one who does not get angry; it is the one who controls himself while he is angry"*³²⁰

Ibn Asrin Z asked the Prophet T,

³¹⁷ Mishkat ul Masaabih [for Imam al-Tabrizi (d. 741 AH)], chapter of compassion (Shafaqah)

³¹⁸ Musnad Imam Ahmad

³¹⁹ Reported by Sunan Ibn Majah, no. 3688 [for Imam Abu `Abdallah Muhammad ibn Yazid Ibn Majah al-Rab'i al-Qazwini (d. 273 AH)] and Ibn Hibbaan, no. 549 [for Imam Muhammad Ibn Hibban al-Busti (d. 354 AH)]

³²⁰ Saheeh al-Bukhari

al-Ma'loom min al-Deen bil-Dharoorah
"What is good that I should do and what is bad that I should
leave?" he T said, "you have two characters that Allah loves them
a lot, Hilm (to refrain from anger) and Hayaa' (to be very shy
*from Allah)."*³²¹

113. al-Amaanah

You must be trustworthy and faithful. An Amaanah can be anything (object, money, loan, secret etc) that is entrusted to a person. He/she is obliged to look after and protect that trust and never to betray it (e.g. by stealing, damaging, discarding, giving away or selling it without permission). Allah says,

"(successful are the believers) and those who are faithful to their
*trusts and to their covenants"*³²²

And,

"...So if you entrust eachother, then let he who is entrusted, fulfil
*his trust, and let him be conscious of Allah, his Lord."*³²³

And,

³²¹ Saheeh al-Muslim

³²² al-Qur'an, Surah al-Mu'minoon, 23: 8

³²³ al-Qur'an, Surah al-Baqarah, 2: 283

"Verily, Allah bids you to deliver all that you have been entrusted with unto those who are entitled thereto, and whenever you judge between people, to judge with justice. Verily, most excellent is what Allah exhorts you to do: verily, Allah is all-hearing, all-seeing!"³²⁴

Anas bin Maalik Z narrated the Prophet T said,

"The one who has no Amanah has no Imaan."³²⁵

114. ash-Shajaa'ah

You must be brave and courageous. Anas Z narrated that

"The Prophet was the best among the people (both in shape and character) and was the most generous of them, and was the bravest of them."³²⁶

115. al-Jubn

You must know not to be a coward. Allah says,

"It is but Satan who instils [into you] fear of his allies: so fear them not, but fear Me, if you are [truly] believers!"³²⁷

³²⁴ al-Qur'an, Surah al-Nisaa, 4: 58

³²⁵ Musannaf ibn Abi Shaybah

³²⁶ Saheeh al-Bukhari

Sa'd ibn Abi Waqqas Z narrated that the Prophet T used to seek refuge at the end of his Salah with the following words,

*"O Allah I seek refuge in you from cowardice (al-Jubn) and from miserliness and I seek refuge in you from being helpless through old age and I seek refuge in you from the trials of this world and I seek refuge in you from the trials of the grave."*³²⁸

116. ar-Reebah

You must know not to be paranoid. Allah (swt) says,

*"[Whereupon Allah will command:] "Cast, cast into hell every [such] stubborn enemy of the truth, [every] withholder of good [and] sinful aggressor [and] paranoid."*³²⁹

117. at-Tuhmah

³²⁷ *al-Qur'an, Surah aal 'Imraan, 3: 175*

³²⁸ *Saheeh al-Bukhari*

³²⁹ *al-Qur'an, Surah Qaaf, 50: 24-25*

You must know not to be suspicious. Islam prohibits us from behaving in a suspicious manner that might lead to people doubting or suspecting us of committing sins. For this reason, many things, though originally permissible, may become prohibited in order to prevent others from doubting or backbiting you. The Prophet ﷺ was walking with his wife Safiyyah bint Huyyay (ra) one day in order to escort her home as it was late in the evening when two companions passed by. The Prophet ﷺ called them over and said,

*"She is only Safiyyah (i.e. my wife)." The companions immediately explained that they would never have doubted the Prophet ﷺ but the Prophet ﷺ taught them that it is not permitted to behave in any suspicious manner and this is why he explained her identity to the companions."*³³⁰

118. al-Muzaah

You should be humorous. Narrated by one of the wives of the Prophet ﷺ:

*"The Prophet ﷺ used to help his family at home, and when the time of Salah came he used to go to Salah, and he used to play with us, and we used to play with him, and he used to joke with us, and we used to joke with him, he used to laugh with us and we used to laugh with him."*³³¹

³³⁰ Saheeh al-Bukhari

³³¹ Saheeh al-Bukhari



CHAPTER 8

al-‘Alaaqaat (Relationships with Others)

The Deen of Islam is not a simple religion, but a complete and comprehensive divine way of life. It provides guidance and rules for every walk of life, not only for ritual acts of worship. Our actions and transactions with other people are also acts of worship and subject to rules and regulations and governed by a divine example of correct conduct.

Indeed, it is impossible to live our life correctly without to know the rules that are known by necessity about governing our relationship with other people.

119. Talaqaat al-Wajh

You should smile at others. The Prophet ﷺ said,

“A good word is Sadaqah and it is part of correct behaviour to meet your brother with a smile.”³³²

And Abu Dharr Z narrated that he ﷺ said,

³³² Saheeh al-Muslim

*"Do not look down on doing any good deed, even meeting your brother with a smiling face."*³³³

120. Ikram ad-Daif

You should respect the guest. Abu Hurairah Z narrated that the Prophet T said,

*"Let him who believes in Allah and the Last Day speak good, or keep silent; and let him who believes in Allah and the Last Day be generous to his neighbour; and let him who believes in Allah and the Last Day be generous to his guest."*³³⁴

121. 'Iyaadat ul Mareed

You should visit and comfort the sick Muslim. Thawbaan Z narrated that the Prophet T said:

*"Whosoever visits an ill person, he will continue to grab from the fruits of paradise until he returns"*³³⁵

The Prophet T said:

*"The rights of a Muslim on another Muslim are six, one of them if you meet a Muslim say Assalam Alaykum, to visit the sick ..."*³³⁶

122. Dafin al-Mayyit

You must know that burying the dead is obligatory. Ubay ibn Ka'b Z said,

³³³ Saheeh al-Muslim

³³⁴ Saheeh al-Bukhari and Saheeh al-Muslim

³³⁵ Saheeh al-Muslim, Hadith no. 2868 and Sunan al-Tirmizi, Hadith no. 967 and Sharh al-Sunnah, v. 5, p.216 [for Imam Abu Muhammad Husayn b. Mas'ud ibn Muhammad al-Farra' al-Baghawi (d. 516 AH)]

³³⁶ Saheeh al-Muslim, Hadith no. 2162

*"When death approached Adam ... the angels came carrying his shroud, embalment and tools for digging and instruments for measurement... they took out his soul, washed his body, shrouded it into cloth and embalmed him. They then dug a grave, offered their prayer upon him, then put him in the grave, made ablution upon him and filled it with earth. Then they said, 'O children of Adam! This will be your tradition of burial rites.' ..."*³³⁷

And Abu Hurairah Z narrated that the Prophet T said,

*Whoever was present at a funeral until the body was prayed over will have a Qeeraat (of reward) and whoever remained present until the body was buried will have two Qeeraat." They asked, "What are the two Qeeraat?" he said, "it is like two huge mountains."*³³⁸

123. Nabish al-Quboor

You must know not to re-open graves. It is narrated by 'Uqba bin 'Amr Z that Hudhaifa Z said,

³³⁷ Musnad Imam Ahmad and Qasas al-Anbiyaa for ibn Katheer

³³⁸ Saheeh al-Bukhari and Saheeh al-Muslim

"I heard him (the Messenger of Allah) saying, 'Once there was a man on his death-bed, who, losing every hope of surviving said to his family: "When I die, gather for me a large heap of wood and make a fire (to burn me). When the fire eats my meat and reaches my bones, and when the bones burn, take and crush them into powder and wait for a windy day to throw it (i.e. the powder) over the sea." They did so, but Allah collected his particles and asked him: "Why did you do so?" He replied: "For fear of You." So Allah forgave him." 'Uqba bin 'Amr said, "I heard him saying that the Israeli used to dig the grave of the dead (to steal their shrouds and that was one of the sins he used to commit that made him fearful of Allah's punishment)." ³³⁹

124. Tashreeh ul-Amwaat

You must know not to dissect the dead. Post-mortems and dissecting Cadavers is prohibited in Islam. Aisha (ra) narrated that a man was once digging a grave and he stumbled on some bones and he broke them, the Prophet T saw him and said,

"Breaking the bones of the dead is like breaking the bones of the living (and ordered the man to bury the bones)." ³⁴⁰

Umm Salamah also narrated that the Prophet T said,

"Breaking the bones of the dead is equal in sin to that of the living." ³⁴¹

The Prophet T said,

"Do not mutilate the dead ..." ³⁴²

³³⁹ Saheeh al-Bukhari

³⁴⁰³⁴⁰ Musnad Imam Ahmad, Sunan Abu Dawood and Sunan Ibn Majah

³⁴¹ Sunan ibn Majah

³⁴² Saheeh al-Muslim

125. Islaah Zaat ul-Bayyin

You must reconcile your differences with Muslims. Allah says,

"And those who came after them said, 'O Allah forgive us and our brothers who believed before us, and don't make for us any grudge for the believers. Our Lord! You are indeed full of kindness, Most Merciful'"³⁴³

126. at-Ta'aaruf

You should be sociable with others. Allah says,

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)."³⁴⁴

127. ar-Rifq bil-Hayawaan

³⁴³ al-Qur'an, Surah al-Hashr, 59:10

³⁴⁴ al-Qur'an, Surah al-Hujurat, 49: 13

You should be kind to animals. Abu Hurairah Z narrated that the Prophet T said,

"While a man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself "This dog is suffering from the same state of thirst as I did." So he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah thanked him for that deed and forgave him." The people asked, "O Allah's Apostle! Is there a reward for us in serving the animals?" He said, "(Yes) there is a reward for serving any animate (living being)." ³⁴⁵

128. ar-Rifq bil-Attfaal

You must be kind to children. Abu Hurairah Z narrated that

"The Prophet T kissed al-Hasan bin Ali Z while al-Aqra' bin Habis At-Tamim was sitting beside him. al-Aqra said, "I have ten children and I have never kissed any one of them," The Messenger of Allah cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully." ³⁴⁶

129. Tawqeer al-Kibaar

You should have respect for elders. The Prophet T said

"He is not one of us who is not kind/merciful with the young and who do not have respect for the elders." ³⁴⁷

³⁴⁵ Saheeh al-Bukhari

³⁴⁶ Saheeh al-Bukhari

³⁴⁷ Sunan al-Tirmizi

130. al-Anaaniyyah

You must know not to be selfish. Allah says

*"But those who before them, had homes (in Medina) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity."*³⁴⁸

131. al-Karam

You should be generous. Abu Hurairah Z narrated that the Prophet said,

*"The best amongst you is the one who pays the rights of others generously."*³⁴⁹

Ibn Abbas Z said,

*"The Prophet T was the most generous among the people."*³⁵⁰

132. al-Bukhl

You must know not to be miserly. Allah says,

³⁴⁸ al-Qur'an, Surah al-Hashr, 59: 9

³⁴⁹ Saheeh al-Bukhari

³⁵⁰ Saheeh al-Bukhari

“Behold, [O believers,] it is you who are called upon to spend freely in the way of Allah: but [even] among you are such as turn out to be miserly! And yet, he who is miserly [in Allah’s cause] is but miserly towards his own self: for Allah is indeed rich (free from all needs), whereas you stand in need [of Him]; and if you turn away [from Him], He will cause other people to take your place, and they will not be the likes of you!”³⁵¹

The Prophet T said:

“The worst things that the son of Adam gets, is stinginess (so stingy that they are terrified to give) and cowardice that he loses his Deen”

133. Aklu Maal ul-Yateem

You must know not to eat the money of the orphan. Allah says,

“And to orphans, restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.”³⁵²

³⁵¹ al-Qur’an, Surah Muhammad, 47: 38

³⁵² al-Qur’an, Surah al-Nisaa’, 4: 2

And,

"Behold, those who sinfully devour the possessions of orphans but fill their bellies with fire: for [in the life to come] they will have to endure a blazing flame!"³⁵³

134. Kafalat ul-Yateem

You must look after the orphan. Allah says,

"And they (the believers) feed, for the love of Allah, the indigent, the orphan, and the captive,"³⁵⁴

Sahl bin Sa'd Z narrated that the Prophet said,

"I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together."³⁵⁵

135. Kafalat ul-Armalah

You should look after the widow. Safwaan bin Salim narrated that the Prophet said,

³⁵³ al-Qur'an, Surah al-Nisaa', 4: 10

³⁵⁴ al-Qur'an, Surah al-Insaan, 76:8

³⁵⁵ Saheeh al-Bukhari

al-Ma'loom min al-Deen bil-Dharoorah

"The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allah's Cause or like a person who fasts during the day and prays all the night."³⁵⁶

136. Kafalat ul-Fuqaraa' wa al-Masaakeen

You should look after the poor. Allah says,

"Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah. and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom."³⁵⁷

137. al-Islaah bain al-Muslimeen

You must reconcile between Muslims. Allah says,

³⁵⁶ Saheeh al-Bukhari

³⁵⁷ *al-Qur'an, Surah al-Tawbah, 9: 60*

*"Hence, if two groups of believers fall to fighting, make peace between them; but then, if one of the two [groups] goes on acting wrongfully towards the other, fight against the one that acts wrongfully until it reverts to Allah's commandment; and if they revert, make peace between them with justice, and deal equitably [with them]: for verily, Allah loves those who act equitably! The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that you may receive Mercy."*³⁵⁸

Abu Hurairah Z narrated that the Prophet T said:

*"Any peace established between the people is Sadaqah, everyday that justice is implemented (Shari'ah) is Sadaqah, and everyone you help to put his food on his animal is Sadaqah, and the good word is Sadaqah, and every step to the Salah is Sadaqah, and to remove the harmful thing from the road is Sadaqah."*³⁵⁹

138. az-Zann bil-Muslimeen

You must know not to have doubt regarding Muslims without certain evidence. Allah says,

³⁵⁸ *al-Qur'an, Surah al-Hujurat, 49: 9-10*

³⁵⁹ Saheeh al-Bukhari, Hadith no. 2989 and Saheeh al-Muslim, Hadith no. 1009 and Musnad Imam Ahmad, Hadith no. 27400

al-Ma'loom min al-Deen bil-Dharoorah

"O you who believe! Avoid most doubt [about one another] for, behold, most of [such] doubt is [in itself] a sin; and do not spy upon one another, and neither allow yourselves to speak ill of one another behind your backs. Would any of you like to eat the flesh of his dead brother? Nay, you would loathe it! And be conscious of Allah. Verily, Allah is an acceptor of repentance, a dispenser of grace!"³⁶⁰

And Allah says,

"Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: 'This (charge) is an obvious lie?' Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars."³⁶¹

Abu Hurairah Z narrated that the Prophet said,

"Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!)"³⁶²

³⁶⁰ *al-Qur'an, Surah al-Hujurat, 49: 12*

³⁶¹ *al-Qur'an, Surah al-Noor, 24: 12-13*

³⁶² *Saheeh al-Bukhari*

139. Tatabbu' ul-'Awraat

You must know not to look out for people's mistakes. The Prophet T said,

*"Verily, if you look out for people's mistakes, you will corrupt them or nearly corrupt them."*³⁶³

Abu Hurairah Z narrated that the Prophet said,

*"Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!)"*³⁶⁴

140. at-Tabayyun

You must verify news reaching you. You should not take rumors as fact, rather you should check with others if you hear anything bad about them before believing it. Allah says,

³⁶³ Sunan Abu Dawood

³⁶⁴ Saheeh al-Bukhari

al-Ma'loom min al-Deen bil-Dharoorah
"O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well Aware of what you do."³⁶⁵

Allah says,

*"O you who believe! If any Fasiq comes to you with a [slandorous] tale, verify (al-Tabayyun), lest you hurt people out of ignorance and afterwards be filled with remorse for what you have done."*³⁶⁶

141. *at-Tathabbut*

You must verify the source of news. If the news comes from a sinner, liar or Kaafir, we do not accept their testimony, Allah says,

³⁶⁵ *al-Qur'an, Surah al-Nisaa', 4: 94*

³⁶⁶ *al-Qur'an, Surah al-Hujurat, 49: 6*

al-Ma'loom min al-Deen bil-Dharoorah
"O you who believe! If any Fasiq (sinner) comes to you with a
[slandorous] tale, verify (al-Tabayyun or Tathabbut), lest you
hurt people out of ignorance and afterwards be filled with remorse
for what you have done."³⁶⁷

In another recitation of this ayah He says,
"fatathabbatu..."

Anas bin Maalik Z narrated that the Messenger
Muhammad T said:

*"Verification is what Allah guides you to and to hurry and
speak with non-verification is from Shaytaan"*³⁶⁸

142. al-Hasad

You must know not to be envious of anyone. Allah says,

*"And (we seek refuge in Allah) from the mischief of the envious
one as he practises envy."*³⁶⁹

and,

³⁶⁷ *al-Qur'an, Surah al-Hujurat, 49: 6*

³⁶⁸ Hafiz Abu Ya'laa, Vol. 7, p.247 and Sunan al-Bayhaqi, Aadaab al-Qaadi, Vol. 10, p.104

³⁶⁹ *al-Qur'an, Surah al-Falaq, 113: 5*

al-Ma'loom min al-Deen bil-Dharoorah
*"Do not look to what Allah has favoured others in wives and children, and do not feel sad and be kind to the believers."*³⁷⁰

Abu Hurairah Z narrated that the Prophet T said,

*"Beware of envy (al-Hasad) for envy devours good deeds the way fire devours kindling."*³⁷¹

143. at-Tajassus

You must know not to spy on anyone. Allah says,

*"O you who believe! Avoid most doubt [about one another] for, behold, most of [such] doubt is [in itself] a sin; and do not spy upon one another, and neither allow yourselves to speak ill of one another behind your backs. Would any of you like to eat the flesh of his dead brother? Nay, you would loathe it! And be conscious of Allah. Verily, Allah is an acceptor of repentance, a dispenser of grace!"*³⁷²

Abu Hurairah Z said:

*"Whosoever looks into others' houses without permission, it is Halal for them to remove his eye, the Prophet T said so and he has no blood money,"*³⁷³

³⁷⁰ *al-Qur'an, Surah al-Hijr, 15: 88*

³⁷¹ *Sunan Abu Dawood*

³⁷² *al-Qur'an, Surah al-Hujurat, 49: 12*

³⁷³ *Saheeh al-Muslim, Hadith no. 2158*

144. at-Tadaabur

You must know it is forbidden to turn your back on a Muslim. Abu Hurairah Z that the Prophet T said:

*"O believers, avoid doubt, doubt is (the) lie of any speech, and do not spy on each other, and do not bid over each other (compete for bad deeds), and do not have envy of each other, and do not hate each other, and do not give your back to each other, and be O servants of Allah, a brotherhood."*³⁷⁴

145. al-Muqaata'ah

You must know not to boycott or desert a Muslim intentionally. Anas bin Malik Z narrated that the Messenger T said,

*"Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah's worshipers! Be brothers. Verily! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days."*³⁷⁵

146. ath-Thaa'er lil-Nafs

You must know not to take revenge. 'A'isha narrated that,

*"Allah's Apostle never took revenge over anybody for his own sake but (he did) only when Allah's legal bindings were outraged, in which case he would take revenge for Allah's sake."*³⁷⁶

147. 'Imaatat al-Azaa 'ann at-Tareeq

You should avoid littering the public road. The Prophet T said:

³⁷⁴ Saheeh al-Bukhari, Kitaab ul Adab, vol. 10, p.484, Hadith no.6066

³⁷⁵ Saheeh al-Bukhari, 2/896

³⁷⁶ Saheeh al-Bukhari

*"The Imaan is some (between 3 and 9) and 70 branches, the best of it is to say "laa ilaha illallah" and the lowest is to clean any harmful thing from the road (Imaatat al-Azaa Ann al-Tareeq), and the Hayaa' is from the Imaan."*³⁷⁷

148. at-Ta'zeeb

You must know not to torture any living being. Ibn Omar Z narrated that the Messenger of Allah T said,

*"A woman will be tortured (in the hereafter) for a kitten she imprisoned until it died, so she went to hellfire for it. She neither used to feed or give water to it nor let her out to eat from the vermin of the earth."*³⁷⁸

Hishaam ibn Hakeem ibn Hizaam Z said,

*"I testify that I heard the Messenger of Allah T saying, 'Verily Allah tortures (in the hereafter) those who torture people in the earth.'"*³⁷⁹

149. al-Fudhuliyah

You must know that it is forbidden to interfere into people's private affairs. Abu Hurairah Z who said:

*"The Messenger of Allah T said, "Part of the perfection of one's Islam is his leaving that which does not concern him."*³⁸⁰

150. Zul-Wajjhein

You must know it is forbidden to have double standards (i.e. to be two-faced). The Prophet T said,

³⁷⁷ Saheeh al-Muslim

³⁷⁸ Saheeh al-Bukhari and Muslim

³⁷⁹ Saheeh al-Muslim

³⁸⁰ Sunan al-Tirmizi

*"The worst of people is the two faced one (zul-wajjhein), who come to these people with one face and to these people with another face."*³⁸¹

151. Talweeth al-Be'ah

You must know not to pollute the environment. Allah says,

*"Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good."*³⁸²

Islam lays down rules for all aspects of life and imposes many rules and obligations that continually protect the environment, including preservation of trees, animals and preventing noise, water and air pollution the details of which are too vast to discuss here.

152. az-Zulm

You must know not to oppress anyone. Allah says,

*"Verily the punishment of Allah is severe for the people of a city whose residents are oppressors"*³⁸³

Allah says in the Hadith Qudsi,

³⁸¹ Saheeh al-Bukhari

³⁸² al-Qur'an, Surah al-A'raaf, 7: 56

³⁸³ al-Qur'an, Surah Hud, 11: 102

al-Ma'loom min al-Deen bil-Dharoorah

*"O my servants! I have made oppression forbidden upon myself, and made it prohibited among you so do not oppress each other"*³⁸⁴

153. al-Qatl

You must know not to kill. Allah says,

"Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand Qisaas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law)." ³⁸⁵

And Allah says,

*"If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him."*³⁸⁶

³⁸⁴ Musnad Imam Ahmad

³⁸⁵ *al-Qur'an, Surah al-Israa', 17: 33*

³⁸⁶ *al-Qur'an, Surah al-Nisaa', 4: 93*



CHAPTER 9

Hifz ul-Lisaan (Guarding the Tongue)

As we mentioned earlier, the Imaan is comprised of conviction in the heart, sayings of the tongue and actions of the limbs. The tongue performs acts of worship that pleases Allah but can also commit grave sins that anger Allah. Verily, the obligation of guarding our tongue and taking great care in our speech is one of the most crucial for every Muslim. The Prophet T said:

"A person could say a word that pleases Allah without even to consider it to be important, then Allah will elevate him high in paradise because of it and a servant could say a word that will anger Allah without even to think it important, then he will go with it to the hellfire."³⁸⁷

154. Hifz ul-Lisaan

You must control your tongue. The Prophet T caught the tongue of Mu'adh ibn Jabal Z and said,

³⁸⁷ Saheeh al-Bukhari, No. 6478 and Musnad Imam Ahmad, No. 8206 and Muwatta' Imam Maalik, No. 1849

al-Ma'loom min al-Deen bil-Dharoorah
"Guard this (your tongue)." He said "are we to be accounted for what we say?" the Prophet ﷺ said "may your mother cry for you, people will be thrown into hellfire on their faces as a result of there tongues"³⁸⁸

Sahl ibn Sa'eed Z narrated that the Prophet ﷺ said:

*"Whoever can guarantee to guard what is between his lips (tongue) and between his legs, I Guarantee for him Paradise."*³⁸⁹

155. al-Kazeb

You must know not to lie. Allah says,

*"O you who believe! Fear Allah and be among those who speak the truth!"*³⁹⁰

The Prophet ﷺ said,

*"Verily, the Sidq is from the birr (good deeds) and the birr will lead to Jannah and a man will tell the truth until he becomes truthful and the lie is part of the fujoor and the fujoor will take you to the hellfire and one will continue to lie until he is written as a liar."*³⁹¹

And Allah says,

³⁸⁸ Musnad Imam Ahmad, Hadith no. 21511 and Sunan al-Tirmizi, Hadith no. 2616 and Sunan Ibn Majah, Hadith no. 3973

³⁸⁹ Saheeh al-Bukhari, Hadith no. 6474 and Musnad Imam Ahmad, Hadith no. 22316 and Sunan al-Tirmizi, Hadith no. 2408

³⁹⁰ *al-Qur'an, Surah al-Tawbah, 9: 119*

³⁹¹ Saheeh al-Bukhari

"If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: "Come! Let us gather together, - our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"³⁹²

Abu Umaamah Z narrated that the Prophet T said,

"I guarantee a house in the middle of Paradise for the one who leaves off lying even if it be in jest."³⁹³

And Abdullah ibn Amru Z narrated that the Prophet T said,

"The big sins are Shirk, to dishonour the parents, to lie, and the false oath."³⁹⁴

156. *al-Gheebah*

You must know not to backbite Muslims. Allah says,

³⁹² *al-Qur'an, Surah aal 'Imraan, 3: 61*

³⁹³ Sunan al-Tirmizi

³⁹⁴ Saheeh al-Bukhari, Hadith no.6675 and Sunan al-Tirmizi, Hadith no. 3021

"O you who believe! Avoid most doubt [about one another] for, behold, most of [such] doubt is [in itself] a sin; and do not spy upon one another, and neither allow yourselves to speak ill of one another behind your backs. Would any of you like to eat the flesh of his dead brother? Nay, you would loathe it! And be conscious of Allah. Verily, Allah is an acceptor of repentance, a dispenser of grace!"³⁹⁵

Abu Hurairah Z narrated that the Prophet T said:

"Do you know what backbiting is?" He said, "Allah and his Messenger know best." And the Prophet T replied, "Saying behind someone's back what he doesn't like." So he was asked, "Even if it is true?" He T replied, "If it is true then it is backbiting and if it is false, then it is slander."³⁹⁶

157. al-Buhtaan

You must know it is forbidden to backbite through fabrication. Allah says,

³⁹⁵ al-Qur'an, Surah al-Hujurat, 49: 12

³⁹⁶ Saheeh al-Muslim, Hadith no. 2589 and Musnad Imam Ahmad, Hadith no. 2160 and Sunan al-Tirmizi, Hadith no. 1934

al-Ma'loom min al-Deen bil-Dharoorah

*"O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter, - then do you receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful."*³⁹⁷

Abu Hurairah Z narrated that the Prophet T said:

*"Do you know what backbiting is?" He said, "Allah and his Messenger know best." And the Prophet T replied, "Saying behind someone's back what he doesn't like." So he was asked, "Even if it is true?" He T replied, "If it is true then it is backbiting and if it is false, then it is slander."*³⁹⁸

158. an-Nameemah

You must know not to cause hatred between Muslims. Allah says,

*"Behold, you received it on your tongues, and said out of your mouths things of which you had no knowledge; and you thought it to be a light matter, while it was most serious in the sight of Allah."*³⁹⁹

³⁹⁷ *al-Qur'an, Surah al-Mumtahinah, 60: 12*

³⁹⁸ *Saheeh al-Muslim, Hadith no. 2589 and Musnad Imam Ahmad, Hadith no. 2160 and Sunan al-Tirmizi, Hadith no. 1934*

³⁹⁹ *al-Qur'an, Surah al-Noor, 24: 15*

al-Mughirah ibn Shu'bah Z narrated that the Prophet T said,

*"Allah has forbidden upon you to dishonour you parents, to take without right and give what is not allowed, and to bury your children. And disliked for you to gossip, and to ask a lot about something that is not benefiting you, and to waste your money."*⁴⁰⁰

Abdullah ibn Abbas Z narrated that the Messenger Muhammad T said,

*"Whoever spreads news from one to one to you (i.e. al-Nameemah) – he spreads news from one to one about you"*⁴⁰¹

Ibn Ayyash narrated that the Prophet T went through the graveyards of Madinah and he heard the voices of two men being punished in their graves. The Prophet T said,

*"They are not being punished for Kabaa'ir (major sins) but their sins are very big. One of them used not to save himself (clean himself) from urine and the other used to walk around with Nameemah (calumnies)."*⁴⁰²

159. al-La'n

You must know not to curse Muslims. The Prophet T said:

*"A Muslim does not swear, curse or ridicule."*⁴⁰³

⁴⁰⁰ Saheeh al-Bukhari, Hadith no. 5975 and Saheeh al-Muslim, Hadith no. 593 and Musnad Imam Ahmad, Hadith no. 1781

⁴⁰¹ Sunan Abu Dawood

⁴⁰² Saheeh al-Bukhari

⁴⁰³ Saheeh al-Muslim

And in one narration, Abdullah ibn Omar Z that the Prophet T said,

*"A Mu'min does not insult (At-Ta'en), A Mu'min does not curse (al-La'en), A Mu'min does not speak Fahishah (sexual terminologies or lewdness), A Mu'min is not bazhi (the one who swears all the time)."*⁴⁰⁴

160. at-Ta'n

You must know not to defame Muslims. Abdullah ibn Omar Z that the Prophet T said,

*"A Mu'min does not defame (al-Ta'en) ..."*⁴⁰⁵

161. ash-Shatm

You must know not to swear. Allah says,

*"And as for those who malign believing men and believing women without their having done any wrong - they surely burden themselves with the guilt of calumny, and [thus] with a flagrant sin!"*⁴⁰⁶

162. as-Sabb

You must know not to make dirty sign language. Anas narrated that,

⁴⁰⁴ Musannaf ibn Abi Shaybah

⁴⁰⁵ Musannaf ibn Abi Shaybah

⁴⁰⁶ *al-Qur'an, Surah al-Ahzaab, 33: 58*

al-Ma'loom min al-Deen bil-Dharoorah

"The Messenger T was neither a Fahish (one who had a bad tongue) nor a Sabbaba (one who swears at others) and he used to say while admonishing somebody, "What is wrong with him? May dust be on his forehead!"⁴⁰⁷

The Prophet T said,

"To swear (i.e. al-Sabb) at a Muslim is a sin and to kill him is Kufr."⁴⁰⁸

163. al-'Ajab

You must know not to be proud or to boast. The Prophet T narrated that Allah says in the Hadith Qudsi:

"Pride is my dress, and the greatness is my loggings and whoever competes with me will be in Hellfire."⁴⁰⁹

164. at-Takabbur

You must know not to be arrogant. Allah says,

"And when We said unto the angels: Prostrate yourselves before Adam; they fell prostrate, all except Iblees. He rejected through Takabbur (arrogance) and so became a disbeliever."⁴¹⁰

The Prophet T explained that

⁴⁰⁷ Saheeh al-Bukhari

⁴⁰⁸ Saheeh al-Bukhari

⁴⁰⁹ Saheeh al-Muslim, Hadith no. 2620

⁴¹⁰ al-Qur'an, Surah al-Baqarah, 2: 34

al-Ma'loom min al-Deen bil-Dharoorah
*"al-Takabbur is to reject the Haq and to belittle the people"*⁴¹¹

And Abdullah Ibn Mas'ood Z narrated that the Prophet T said:

*"No one will enter paradise, who has an atom of pride in his heart..."*⁴¹²

165. at-Tahqeer

You must know not to belittle or humiliate anyone. The Prophet T said,

*"Do not envy one another, nor provoke one another... a Muslim is the brother of another Muslim; he does not oppress him nor belittle him nor lie to him nor humiliate him..."*⁴¹³

The Prophet T said,

*"It is evil enough for someone to humiliate his Muslim brother..."*⁴¹⁴

166. as-Sukhriyyah

You must know not to make a mockery of anyone. Allah says,

⁴¹¹ Saheeh al-Bukhari

⁴¹² Saheeh al-Muslim, Hadith no. 91 and Musnad Imam Ahmad, Hadith no. 3779

⁴¹³ Saheeh al-Muslim

⁴¹⁴ Saheeh al-Bukhari and Saheeh al-Muslim

"O you who believe! No men shall mock [other] men: it may well be that those [whom they deride] are better than themselves; and no women [shall deride other] women: it may well be that those [whom they deride] are better than themselves. And neither shall you defame one another, nor insult one another by [opprobrious] epithets: evil is all imputation of iniquity after [one has attained to] faith; and they who [become guilty thereof and] do not repent - it is they, they who are evildoers!"⁴¹⁵

167. at-Tanaabuz bil-Alqaab

You must know not to call each other bad names or nicknames. Allah says,

⁴¹⁵ *al-Qur'an, Surah al-Hujurat, 49:11*

al-Ma'loom min al-Deen bil-Dharoorah

"O you who believe! No men shall mock [other] men: it may well be that those [whom they deride] are better than themselves; and no women [shall deride other] women: it may well be that those [whom they deride] are better than themselves. And neither shall you defame one another, nor insult one another by [opprobrious] epithets: evil is all imputation of iniquity after [one has attained to] faith; and they who [become guilty thereof and] do not repent - it is they, they who are evildoers!"⁴¹⁶

168. *al-Yameen al-Ghamoos*

You must know not to give a false oath.

"And take not your oaths, to practise deception between yourselves, with the result that someone's foot may slip after it was firmly planted, and you may have to taste the evil (consequences) of having hindered (men) from the Path of Allah, and a Mighty Wrath descend on you."⁴¹⁷

The Prophet T said,

"The Major sins are: al-Shirk in Allah and giving a false oath (al-Yameen al-Ghamoos) and disobeying the parents."⁴¹⁸

169. *Qawol uz-Zoor*

You must know not to give false testimony. Allah says,

⁴¹⁶ *al-Qur'an, Surah al-Hujurat, 49: 11*

⁴¹⁷ *al-Qur'an, Surah al-Nahl, 16: 94*

⁴¹⁸ *Saheeh al-Muslim*

*"All this [is ordained by Allah]; and if one honours Allah's sacred commandments, it will redound to his own good in his Sustainer's sight. And all [kinds of] cattle have been made lawful to you [for sacrifice and food], save what is mentioned to you [as forbidden]. So keep distance from the loathsome evil of idols; and keep away from false testimony."*⁴¹⁹

Abu Bakrah Z narrated that

*"The Prophet T said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Apostle" He said, "To join partners in worship with Allah to be undutiful to one's parents." The Prophet sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement (Qawol al-Zoor) and a false witness (Shahaadat ul-Zoor)." The Prophet kept on saying that warning till we thought that he would not stop."*⁴²⁰

170. *Shahaadat uz-Zoor*

You must know not to be a false witness. Allah says,

⁴¹⁹ *al-Qur'an, Surah al-Hajj, 22: 30*

⁴²⁰ *Saheeh al-Bukhari*

"And as for those who accuse chaste women [of adultery], and then are unable to produce four witnesses [in support of their accusation], flog them with eighty lashes and ever after refuse to accept from them any testimony - since it is they, they that are truly sinners!"⁴²¹

And,

"And [know that true servants of Allah are only] those who never bear witness to what is false, and [who], whenever they pass by [people engaged in] frivolity, pass on with dignity;"⁴²²

Ubadah bin As-Samit Z said,

"I gave the pledge of allegiance to the Prophet with a group of people, and he T said, "I take your pledge that you will not worship anything besides Allah, will not steal, will not kill your children, will not slander others by forging false statements and spreading it, and will not disobey me in anything good. And whoever among you fulfils all these (obligations of the pledge), his reward is with Allah. And whoever commits any of the above crimes and receives his legal punishment in this world that will be his expiation and purification. But if Allah screens his sin, it will be up to Allah, Who will either punish or forgive him according to His wish." Abu Abdullah said: "If a thief repents after his hand has been cut off, then his testimony will be accepted. Similarly, if any person upon whom any legal punishment has been inflicted, repents, his witness will be accepted."⁴²³

⁴²¹ *al-Qur'an, Surah al-Noor, 24: 4*

⁴²² *al-Qur'an, Surah al-Furqaan, 25: 72*

⁴²³ *Saheeh al-Bukhari*

Abu Bakrah Z narrated that,

*"The Prophet T said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Apostle" He said, "To join partners in worship with Allah to be undutiful to one's parents." The Prophet sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement (Qawol al-Zoor) and a false witness (Shahaadat ul-Zoor)." The Prophet kept on saying that warning till we thought that he would not stop."*⁴²⁴

171. at-Tanaahur

You must know it is forbidden to provoke anyone. The Prophet T said,

*"O believers, avoid doubt as doubt is the lie of any speech and do not spy on each other and do not quarrel with each other and do not provoke each other ..."*⁴²⁵

172. at-Tashaahun

You must know it is forbidden to argue for the sake of arguing. The Prophet T said,

*"O believers, avoid doubt as doubt is the lie of any speech and do not spy on each other and do not quarrel with each other and do not provoke each other ..."*⁴²⁶

And A'isha reported Allah's Messenger T as saying,

⁴²⁴ Saheeh al-Bukhari

⁴²⁵ Saheeh al-Bukhari and Saheeh al-Muslim

⁴²⁶ Saheeh al-Bukhari and Saheeh al-Muslim

al-Ma'loom min al-Deen bil-Dharoorah

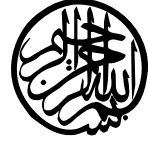
*"The most despicable amongst persons in the eye of Allah is one who tries to fall into dispute with others (for nothing but only to display his knowledge and power of argumentation)."*⁴²⁷

And the Prophet T said,

*"The doors of paradise are opened every Monday and Thursday, and every slave that does not associate partners with Allah is forgiven, except a man that had between him and his brother Shahnaa' (quarrelling). So they (the angels) are told, 'wait for these two until they reconcile between each other! Wait for these two until they reconcile between each other!'"*⁴²⁸

⁴²⁷ Saheeh al-Muslim

⁴²⁸ Saheeh al-Muslim



CHAPTER 10

al-Masaa'il al-Shakhsiyyah
(Personal Matters)

Knowledge about the rules relating to the relationship we have with ourselves is just as important as those we have with others. Our own personal actions and attitudes that may or may not seem to affect others are still subject to laws. We cannot do whatever we like, pursuing any lust or desire we wish without any thought for the consequences. Rather, Allah ﷻ has laid down a clear code of conduct for every Muslim to follow, even in the privacy of his own home or his own private thoughts and attitudes.

173. Shurb ul-Khamr

You must know not to drink alcohol. Allah ﷻ says,

al-Ma'loom min al-Deen bil-Dharoorah
"O you who believe! Intoxicants and gambling, (dedication of)
stones, and (divination by) arrows, are an abomination,- of
Satan's handwork: keep away from such (abomination), that you
may prosper."⁴²⁹

The Prophet T said:

*"There is no way for one while he is drinking alcohol to be
mu'min, or when he is stealing to be mu'min, or when he is
committing zina to be mu'min."*⁴³⁰

174. al-Ghinaa' al-Muharram

You must know the prohibited singing. Music and singing in general is Haram in Islam unless it is free from any prohibited musical instruments such as wind or string instruments⁴³¹ as well as free from any other prohibition such as swearing, cursing, imitating disbelievers, imitating the opposite gender, speaking about sexual matters or unlawful sexual practices, freemixing etc. Allah says,

*"But among men there is many a one that prefers a mere play
with words [to divine guidance], so as to lead [those] without
knowledge astray from the path of Allah, and to turn it to ridicule:
for such there is shameful suffering in store."*⁴³²

⁴²⁹ *al-Qur'an, Surah al-Maa'idah, 5: 90*

⁴³⁰ *Saheeh al-Bukhari and Saheeh al-Muslim*

⁴³¹ Although it is accepted among the vast majority of scholars that music must be free from prohibited musical instruments such as wind or string instruments. This aspect of the prohibition of music however, is not known by necessity.

⁴³² *al-Qur'an, Surah Luqmaan, 31:6*

This verse was revealed about a man from Quraysh who used to follow the Prophet ﷺ and tell stories to the people, using singing girls and music, to distract the people from the preaching of the Prophet ﷺ, and Allah ﷻ dispraised him and prohibited music.

However, nowadays many people have neglected this fact just as the Prophet ﷺ prophesized,

"Among my Ummah there will certainly be people who permit Zinaa, silk, alcohol and musical instruments..."⁴³³

175. at-Tamtheel

You must know not to act. Although certain forms of role-play for the purpose of teaching may be permissible, it is well known that the career of acting, particularly in western films and TV programs, involves many prohibited things such as lying, freemixing, swearing, speaking kufr, shirk, bid'ah, impersonation of the opposite gender, mocking believers or other forms prohibited actions. Abu Bakrah Z narrated that

"The Prophet ﷺ said, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement (Qawol al-Zoor) and a false witness (Shahaadat ul-Zoor)." The Prophet kept on saying that warning till we thought that he would not stop."⁴³⁴

176. at-Tashkhees

You must know not to impersonate anyone. Abu Bakrah Z narrated that

⁴³³ Saheeh al-Bukhari Ta'leeqan, Hadith no. 5590 and narrated as mawsool by al-Tabaraani and Sunan al-Bayhaqi and Silsilah al-Saheehah by al-Albaani, no. 91]

⁴³⁴ Saheeh al-Bukhari

*"The Prophet ﷺ said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Apostle" He said, "To join partners in worship with Allah to be undutiful to one's parents." The Prophet sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement (Qawol al-Zoor) and a false witness (Shahaadat ul-Zoor)." The Prophet kept on saying that warning till we thought that he would not stop."*⁴³⁵

177. Iqtinaa' at-Tasaaweer wat-Tamaatheel

You must know not to possess statues or idols. Abu Talhah Z narrated that the Prophet ﷺ said,

*"The angels will never enter a house where there is an idol or a dog."*⁴³⁶

And Ali Z said,

*"Shall I not send you on a mission like the one the Messenger of Allah sent me on? That you do not leave any statue of a living creature without defacing it or any raised grave without levelling it."*⁴³⁷

178. Rasm Kul zee Ruh

You must know not to draw any living being. It is narrated by A'isha (ra) that the Prophet ﷺ and the Prophet ﷺ did not enter the house and so she said,

⁴³⁵ Saheeh al-Bukhari

⁴³⁶ Saheeh al-Bukhari and Saheeh al-Muslim

⁴³⁷ Saheeh al-Muslim

"Tell me what I did and I will repent." He said, "What is this cushion?" She said "I bought it for you to sit on it and to sleep on it" He said "the one who made it will be punished in the hereafter and will continue to be punished and will be asked to give life to what they created and they will never be able to, and the angels will never enter a house with pictures" ⁴³⁸

It was narrated by Aun bin Abu Juhaifa that,

"I saw my father buying a slave whose profession was cupping, and ordered that his instruments (of cupping) be broken. I asked him the reason for doing so. He replied, "Allah's Apostle prohibited taking money for blood, the price of a dog, and the earnings of a slave-girl by prostitution; he cursed her who tattoos and her who gets tattooed, the eater of Riba (usury), and the maker of pictures." ⁴³⁹

179. Nahit Kul zee Ruh

You must know not to sculpt any living being. And Ali Z said,

"Shall I not send you on a mission like the one the Messenger of Allah sent me on? 'That you do not leave any statue of a living creature without defacing it or any raised grave without levelling it." ⁴⁴⁰

180. ad-Darar

You must know not to harm yourself. The Prophet T said,

"There is neither harming yourself nor harming others" ⁴⁴¹

⁴³⁸ Saheeh al-Bukhari, no. 5957 and Saheeh al-Muslim, no. 2107 and Musnad Imam Ahmad, no. 25559

⁴³⁹ Saheeh al-Bukhari

⁴⁴⁰ Saheeh al-Muslim

⁴⁴¹ Sunan ibn Majah and Daaraqutni

181. ad-Deeraar

You must know not to harm anyone. The Prophet T said,

*"There is neither harming yourself nor harming others"*⁴⁴²

182. al-'Unsuriyyah

You must know not to be racist. The Prophet T said,

*"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black any superiority over white - except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood."*⁴⁴³

183. al-Qawmiyyah

You must know not to be tribalistic. The Messenger of Allah T, referring to nationalism, racism and patriotism, said:

*"Leave it, it is rotten."*⁴⁴⁴

Also, the Messenger of Allah T said,

⁴⁴² Sunan ibn Majah and Daaraqutni

⁴⁴³ Saheeh al-Muslim

⁴⁴⁴ Saheeh al-Muslim and Saheeh al-Bukhari

al-Ma'loom min al-Deen bil-Dharoorah

*"Undoubtedly Allah has removed from you the pride of arrogance of the age of Jahiliyyah and the glorification of ancestors. You are all the children of Adam and Adam was made of clay. People should give up their pride in nations because that is a coal from the coals of Hell-fire. If they do not give this up Allah will consider them lower than the lowly worm which pushes itself through Khara (dung)."*⁴⁴⁵

184. *al-Wataniyyah*

You must know not to be patriotic. The Prophet T said,

*"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black any superiority over white - except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood."*⁴⁴⁶

And in another Hadith, the Messenger of Allah T referring to nationalism, racism, and patriotism said:

*"Leave it, it is rotten."*⁴⁴⁷

Also, the Messenger of Allah T said,

⁴⁴⁵ Sunan Abu Dawood and Sunan al-Tirmizi

⁴⁴⁶ Saheeh al-Muslim

⁴⁴⁷ Saheeh al-Muslim and Saheeh al-Bukhari

al-Ma'loom min al-Deen bil-Dharoorah

*"Undoubtedly Allah has removed from you the pride of arrogance of the age of Jahiliyyah and the glorification of ancestors. You are all the children of Adam and Adam was made of clay. People should give up their pride in nations because that is a coal from the coals of Hell-fire. If they do not give this up Allah will consider them lower than the lowly worm which pushes itself through Khara (dung)."*⁴⁴⁸

185. al-'Asabiyyah

You must know not to be nationalistic. The Abu Hurairah Z narrated that the Prophet T said:

*"Whosoever leaves off obedience and separates from the Jama'ah and dies, he dies a death of Jahiliyyah. Whoever fights under the banner of the blind, becoming angry for 'asabiyyah (partisanship and party spirit), or calling to 'asabiyyah, or assisting 'asabiyyah, then dies, he dies a death of Jahiliyyah."*⁴⁴⁹

It is narrated that the Messenger of Allah T said,

*"He is not one us who calls for `Asabiyyah, (nationalism/tribalism) or who fights for `Asabiyyah or who dies for `Asabiyyah."*⁴⁵⁰

186. al-Qabaliyyah

You must know not to have tribalism within a nation. It is narrated by Jabir ibn Abdullah Z that,

⁴⁴⁸ Sunan Abu Dawood and Sunan al-Tirmizi

⁴⁴⁹ Saheeh al-Muslim (6/21)

⁴⁵⁰ Sunan Abu Dawood

"A man from the Muhajireen brushed by a man from the Ansaar, the man called "O Ansaar, support me" and the Muhaajir called,

"O Muhajireen, support me." (dividing them by their tribes against each other.) The Prophet T said: "Are you calling them to Jahiliyyah? Leave Nationalism as it is something that stinks."⁴⁵¹

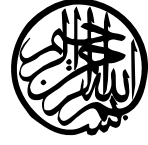
187. al-Hizbiyyah

You must know not to be partisan to a man, a group or a team. All of these forms of partisan to a tribe, race, nation and similarly to a man or a group are all forms of 'Assabiyyah that has been cursed by the Prophet T with the harshest of curses. Muslims are never partisan except to the Haq and we do not have any form of Ta'ssub (being partisan) to any man, group, party or race but rather are all part of one united Ummah of believers. The Messenger of Allah T said,

*"Undoubtedly Allah has removed from you the pride of arrogance of the age of Jahiliyyah and the glorification of ancestors. You are all the children of Adam and Adam was made of clay. People should give up their pride in nations because that is a coal from the coals of Hell-fire. If they do not give this up Allah will consider them lower than the lowly worm which pushes itself through Khara (dung)."*⁴⁵²

⁴⁵¹ Saheeh al-Bukhari and Saheeh al-Muslim

⁴⁵² Sunan Abu Dawood and Sunan al-Tirmizi



CHAPTER 11

at-Tabarruj (Decorating & Grooming)

How we present ourselves to other people has a big impact on our daily lives and can lead to reward and sin. The aim of clothes and grooming is to protect ourselves from the elements and to cover our nakedness, but also to make an impression on other people. Allah says,

*"O Children of Adam! We have bestowed clothing upon you to cover your shame, as well as to be an adornment to you. But the clothing of righteousness, that is the best. Such are among the Signs of Allah, that they may receive admonition! O Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where you cannot see them: We made the evil ones friends (only) to those without faith."*⁴⁵³

Moreover, there is nothing wrong with wearing clothes to decorate and beautify ourselves. Abdullah Ibn Mas'oud narrated that the Prophet T said,

*"He will never enter paradise, the one who has one atom of Arrogance." On this a man asked the prophet T, "O Messenger of Allah! If a man likes to have nice clothes and good shoes, is this arrogance?" the prophet T said: "Allah is Jameel (beautiful) and likes everyone to be Jamal (beautiful)) and likes to see everything as Jamal (beautiful), Arrogance is Batrul Haq (to reject the truth) and looking down at the people (belittling them)."*⁴⁵⁴

Regrettably clothes, make-up, jewellery, cosmetic surgery and other decorations are widely used to attract the opposite gender and even to seduce or provoke lust in other people, leading to many unlawful sexual acts. It is of utmost importance to any Muslim to be aware of the Islamic rules that are known by necessity about grooming and decorating themselves.

188. Libaas ash-Shuhrah

⁴⁵³ *al-Qur'an, Surah al-A'raaf, 7: 26-27*

⁴⁵⁴ *Saheeh al-Muslim*

You must know not to wear long trailing clothes to show-off. Abu Hurairah Z said, narrated that the Prophet T said,

*"The one who trails his clothes in arrogance in the earth, Allah will not look at him on the day of judgement."*⁴⁵⁵

189. al-Waassilah wal-Waasil

You must know that it is forbidden for a Muslim to have hair extensions. The Prophet T said,

*"Allah curses the women who add hair extensions and those who have it added."*⁴⁵⁶

190. al-Mustawsilah wal-Mustawsil

You must know that it is forbidden for a Muslim to put hair extensions on others. The Prophet T said,

*"Allah curses the women who add hair extensions and those who have it added."*⁴⁵⁷

191. al-Waashimah wal-Waashim

You must know that it is forbidden for a Muslim to have tattoos. The Prophet T said,

*"Allah has cursed the one who is tattooed and the one who tattoos others."*⁴⁵⁸

Ibn Mas'ood Z said,

⁴⁵⁵ Saheeh al-Bukhari, no. 5788 and Saheeh al-Muslim, no. 2087 and Musnad Imam Ahmad, no. 8778

⁴⁵⁶ Saheeh al-Bukhari and Saheeh al-Muslim and al-Nasaa'ee

⁴⁵⁷ Saheeh al-Bukhari and Saheeh al-Muslim and al-Nasaa'ee

⁴⁵⁸ Saheeh al-Bukhari and Saheeh al-Muslim and al-Nasaa'ee

al-Ma'loom min al-Deen bil-Dharoorah

*"Allah cursed the one tattooed women and the women who tattoo others and the women who change their eyebrows and the women who change the eyebrows of others and those women who artificially make gaps in their teeth, the women who change the creation of Allah."*⁴⁵⁹

192. *al-Mustawshimah wal- Mustawshim*

You must know that it is forbidden for a Muslim to put tattoos on others. The Prophet T said,

*"Allah has cursed the one who is tattooed and the one who tattoos others."*⁴⁶⁰

Ibn Mas'ood Z said,

*"Allah cursed the one tattooed women and the women who tattoo others and the women who change their eyebrows and the women who change the eyebrows of others and those women who artificially make gaps in their teeth, the women who change the creation of Allah."*⁴⁶¹

193. *al-Naamisah wa al-Naamis*

You must know that it is forbidden for a Muslim to change the shape of his/her eyebrows. The Prophet T said,

*"Allah has cursed the one who shapes (plucks his or) her eyebrows and the one who plucks others' eyebrows."*⁴⁶²

Ibn Mas'ood Z said,

⁴⁵⁹ Saheeh al-Bukhari and Saheeh al-Muslim

⁴⁶⁰ Saheeh al-Bukhari and Saheeh al-Muslim and al-Nasaa'ee

⁴⁶¹ Saheeh al-Bukhari and Saheeh al-Muslim

⁴⁶² Saheeh al-Bukhari and Saheeh al-Muslim and al-Nasaa'ee

al-Ma'loom min al-Deen bil-Dharoorah

*"Allah cursed the one tattooed women and the women who tattoo others and the women who change their eyebrows and the women who change the eyebrows of others and those women who artificially make gaps in their teeth, the women who change the creation of Allah."*⁴⁶³

194. *al-Mutanammissah wal-Mutanammis*

You must know that it is forbidden for a Muslim to change the shape of the eyebrows of others. The Prophet T said,

*"Allah has cursed the one who shapes (plucks his or) her eyebrows and the one who plucks others' eyebrows."*⁴⁶⁴

Ibn Mas'ood Z said,

*"Allah cursed the one tattooed women and the women who tattoo others and the women who change their eyebrows and the women who change the eyebrows of others and those women who artificially make gaps in their teeth, the women who change the creation of Allah."*⁴⁶⁵

195. *Isti'maal Awaani az-Zahab*

You must know not to use gold utensils. Reported by Hudhaifah Z that the Prophet T said,

*"Do not wear silk, do not wear dibaj, do not drink from any cup made from gold or silver and do not eat from dishes of gold or silver, these are for the Kuffar in the dunyaa and for the believers in the hereafter"*⁴⁶⁶

⁴⁶³ Saheeh al-Bukhari and Saheeh al-Muslim

⁴⁶⁴ Saheeh al-Bukhari and Saheeh al-Muslim and al-Nasaa'ee

⁴⁶⁵ Saheeh al-Bukhari and Saheeh al-Muslim

⁴⁶⁶ Saheeh al-Bukhari. no. 5426 and Saheeh al-Muslim, no. 2067 and Musnad Imam Ahmad, no. 22927

196. Isti'maal Awaani al-Fiddhah

You must know not to use silver utensils. The Prophet ﷺ said,

*"The one who drinks from a cup of silver, his is the tummy that will boil in the hellfire."*⁴⁶⁷

197. Libs ul-Hareer lil-Rijal

You must know it is forbidden for a Muslim man to wear silk. al-Bara' bin Azib رضي الله عنه narrated,

*"Rasulullah ﷺ ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer, yarhamukallah (May Allah bestow His Mercy on you, if he says, Praise be to Allah), to accept invitations, to circulate the Salam, to help the oppressed and to help others to fulfil their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use Mayathir (silken carpets placed on saddles), to wear al-Qissi (a kind of silken cloth), to wear silk, Dibaj or Istabraq (two kinds of silk)."*⁴⁶⁸

The Prophet ﷺ said,

*"Gold and silk are permitted for the women of my Ummah and forbidden for the men."*⁴⁶⁹

198. Libs ul-Zahab lil-Rijal

You must know it is forbidden for a Muslim man to wear gold. Ali ibn Abi Talib رضي الله عنه said:

⁴⁶⁷ Saheeh al-Bukhari, no. 5634 and Saheeh al-Muslim, no. 2065 and Musnad Imam Ahmad, no. 26028

⁴⁶⁸ Saheeh al-Bukhari 7/539

⁴⁶⁹ Musnad Imam Ahmed, Sunan al-Tirmizi, Nasaa'i

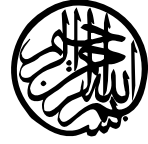
al-Ma'loom min al-Deen bil-Dharoorah
"The Prophet ﷺ took gold in his right hand and silk in the left,
and said "this is forbidden for the men of my Ummah". "⁴⁷⁰

Abu Hurairah Z narrated,

"The Prophet ﷺ forbade wearing gold rings"⁴⁷¹

⁴⁷⁰ Sunan Abu Dawood, no. 4057 and al-Nasaa'ee, no. 5144 and Sunan Ibn Majah, no. 3595 and al-Albaani (Hadith Saheeh), no. 3422

⁴⁷¹ Saheeh al-Bukhari, no. 5864 and Saheeh al-Muslim, no. 2089 and Musnad Imam Ahmad, no. 9709 and al-Nasaa'ee, no. 5273



CHAPTER 12

al-Ijtimaa' (Social Matters)

Allah created mankind as social beings that cannot live without social interaction or without forming relationships with other people. In fact, to isolate and disconnect a person from contact with other people is a form of torture that leads to depression and even insanity. Allah wants us to socialise and interact with each other according to the Islamic rules laid out in the Qur'an and Sunnah. Allah says,

*"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)."*⁴⁷²

⁴⁷² al-Qur'an, Surah al-Hujurat, 49: 13

Islam lays down clear and unambiguous rules governing our relationships with ourselves, parents, wives, children, relatives, neighbours, animals, strangers, men, women and society in general. Knowledge about these rules and responsibilities is fundamental to the daily life of every Muslim.

199. *Hifz al-Farj*

You must guard your private parts from unlawful sexual acts. Allah says,

"(Successful are the believers ...) and those who guard their private parts."⁴⁷³

And, Allah says,

"Say to the believing men to lower their gaze and protect their private parts, that is purer for them and verily Allah knows what they are doing and say to the female believers to lower their gaze and to guard their chastity ..."⁴⁷⁴

Sahl ibn Sa'eed Z narrated that the Prophet T said:

⁴⁷³ *al-Qur'an, Surah al-Mu'minoon, 23: 5*

⁴⁷⁴ *al-Qur'an, Surah al-Noor 24: 30-31*

*"Whoever can guarantee to guard what is between his lips (tongue) and between his legs, I Guarantee for him Paradise."*⁴⁷⁵

200. 'Uqouq al-Waaledein

You must know not to disobey your parents. al-Mughirah ibn Shu'bah Z narrated that the Prophet T said,

*"Allah has forbidden upon you to dishonour you parents, to take without right and give what is not allowed, and to bury your children. And disliked for you to gossip, and to ask a lot about something that is not benefiting you, and to waste your money."*⁴⁷⁶

The Prophet T said,

*"The Major sins are: al-Shirk in Allah and giving a false oath (al-Yameen al-Ghamoos) and disobeying the parents."*⁴⁷⁷

201. Haq al-Waalidain

You must know the parent's rights. Allah says,

*"And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him and in years twain was his weaning: (hear the command) 'Show gratitude to Me and to your parents: to Me is (your final) Goal.'"*⁴⁷⁸

⁴⁷⁵ Saheeh al-Bukhari, Hadith no. 6474 and Musnad Imam Ahmad, Hadith no. 22316 and Sunan al-Tirmizi, Hadith no. 2408

⁴⁷⁶ Saheeh al-Bukhari, no. 5975 and Saheeh al-Muslim, no. 593 and Musnad Imam Ahmad, no. 1781

⁴⁷⁷ Saheeh al-Muslim

⁴⁷⁸ al-Qur'an, Surah Luqmaan, 31: 14

And,

*"Your Lord has decreed that you worship none but Him and that you are kind to your parents. Whether one or both of them attain old age in your life, say not to them "Uf" (i.e. any single word of contempt) nor repel them but address them in terms of honour. And out of kindness lower to them the wing of humility and say: 'My Lord! bestow on them Your Mercy as they cherished me in childhood.'"*⁴⁷⁹

A man asked the Prophet T,

*"O Messenger of Allah! Who deserves the best care from me?"
The Prophet T said, "Your mother." The man asked, "Who then?" The Prophet T said, "Your mother." The man asked yet again, "Who then?" The Prophet T again said, "Your mother." The man asked once more, "Who then?" The Prophet T then said, "Your father."*⁴⁸⁰

⁴⁷⁹ *al-Qur'an, Surah al-Israa', 17: 23- 24*

⁴⁸⁰ *Saheeh al-Bukhari*

A person is obliged to look after his parents when they are old and provide food, clothing and shelter for them whenever they are needy, they must obey them, protect them and should even pay their debts for them and they are forbidden to speak harshly or raise their voice with them.

202. Haq al-Awlaad

You must know the child's rights. Allah warned us that we are accountable for ourselves and our families, we are obliged to protect them and their Deen,

*"O you who believe! Save yourselves and your children from the hell-fire that is fuelled by men and stones and over it is angels who are stern and harsh, they never disobey Allah in whatever He orders them and they do whatever they are commanded."*⁴⁸¹

The Messenger Muhammad T said,

*"The right of the child upon the father is to choose a good mother for him and to give him a good name."*⁴⁸²

And upon the authority of Omar Bin al-Khattab Z that the Messenger Muhammad T said,

*"Teach your children shooting, riding a horse and swimming."*⁴⁸³

⁴⁸¹ *al-Qur'an, Surah al-Tahreem, 66: 6*

⁴⁸² Sunan Abu Dawood and Saheeh al-Muslim

⁴⁸³ Musnad Imam Ahmed

203. Haq az-Zawj

You must know the husband's rights. The Husband has the right over his wife that he is obeyed, that she maintains peace and tranquillity with him and that she will give him intimate relationship and ultimately children. Allah says,

*"Men are protectors and maintainers of women because Allah has given the one more strength than the other, and because they support them from their wealth."*⁴⁸⁴

Allah says,

*"And among his signs is this, that He created for you mates from among yourselves that you may dwell in tranquillity with them, and He has put love and mercy between your hearts undoubtedly, in this are signs for those who reflect"*⁴⁸⁵

The Prophet Muhammad T has said,

⁴⁸⁴ al-Qur'an, Surah al-Nisaa', 4: 34

⁴⁸⁵ al-Qur'an, Surah al-Room, 30: 21

*"Each of you is a guardian and is responsible for his ward. The ruler is a guardian (over his people), a man is a guardian of the members of his household, and a woman is guardian and responsible for her husband's house and his off-spring, and so each of you is a guardian and is responsible for his ward."*⁴⁸⁶

The Prophet T said:

*"Any women, if her husband calls her and she rejects, the angels will curse her till the morning."*⁴⁸⁷

204. Haq az-Zawjah

You must know the wife's rights. The wife has rights over her husband that he will spend on her and provide her with food, clothing and shelter; that he will also give peace and tranquillity with her and he will give her intimate relationship and ultimately children. Allah says,

*"Men are protectors and maintainers of women because Allah has given the one more strength than the other, and because they support them from their wealth."*⁴⁸⁸

Allah says,

⁴⁸⁶ Saheeh al-Bukhari and Saheeh al-Muslim

⁴⁸⁷ Saheeh al-Muslim

⁴⁸⁸ *al-Qur'an, Surah al-Nisaa', 4: 34*

*"And among his signs is this, that the created for you mates from among yourselves that you may dwell in tranquillity with them, and He has put love and mercy between your hearts undoubtedly, in this are signs for those who reflect"*⁴⁸⁹

205. Silat ar-Rahm

You must maintain links and good relations with your relatives. Allah says,

*"[Ask them:] "Would you, perchance, after having turned away [from God's commandment, prefer to revert to your old ways, and] spread corruption on earth, and [once again] cut asunder your ties of kinship "?"*⁴⁹⁰

The Prophet T narrated in the Hadith Qudsi that Allah says,

*"I am Ar-Rahman, I created the womb (Rahm) and split is as a name from my name. Whoever maintains its ties, I maintain ties with him and whoever severs it, I will sever him."*⁴⁹¹

And the Prophet T said,

⁴⁸⁹ al-Qur'an, Surah al-Room, 30: 21

⁴⁹⁰ al-Qur'an, Surah Muhammad, 47:22

⁴⁹¹ Sunan al-Tirmizi

al-Ma'loom min al-Deen bil-Dharoorah
"He will not enter Jannah, the one who cuts off (links of
kinship)." ⁴⁹²

And,

"Maintain your links of Ar-Rahm (wasilu al-arhaam)."

206. *an-Nafaqah ala az-Zawjah*

You must maintain your wife. Allah says,

*"Men are protectors and maintainers of women because Allah
has given the one more strength than the other, and because they
support them from their wealth."* ⁴⁹³

It is narrated by Abu Mas'ood al-Ansaari Z that the Prophet T said,

*"When a Muslim spends something on his family intending to
receive Allah's reward it is regarded as Sadaqah for him."* ⁴⁹⁴

207. *an-Nafaqah ala al-I'yaal*

You must maintain your children. You are obliged to spend on your children from your wealth. It is narrated by Abu Hurairah Z that the Messenger T said,

⁴⁹² Saheeh al-Bukhari

⁴⁹³ *al-Qur'an, Surah al-Nisaa', 4: 34*

⁴⁹⁴ Saheeh al-Bukhari and Saheeh al-Muslim

al-Ma'loom min al-Deen bil-Dharoorah

*"The best alms is that which you give when you are rich, and you should start first to support your dependants."*⁴⁹⁵

It is narrated by 'Aisha that Hind bint 'Utbah said,

*"O Allah's Apostle! Abu Sufyan Z is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?" The Prophet said, "Take what is sufficient for you and your children, and the amount should be just and reasonable."*⁴⁹⁶

And the Prophet T said,

*"The best of the dinar is that which a man spends on his children ..."*⁴⁹⁷

208. an-Nafaqah ala al-Waalidain

You must maintain your parents. Allah says,

*"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents"*⁴⁹⁸

Being dutiful includes spending on them if they are in need. It was narrated from 'A'ishah (ra) that the Prophet T said:

*"Among the best of that which a man consumes is what he earns (by his own efforts), and his son is part of that which he earns (i.e. because his son spends on him for his maintenance)."*⁴⁹⁹

⁴⁹⁵ Saheeh al-Bukhari

⁴⁹⁶ Saheeh al-Bukhari

⁴⁹⁷ Saheeh al-Muslim

⁴⁹⁸ al-Qur'an, Surah al-Israa', 17: 23

⁴⁹⁹ Narrated by Abu Dawood (3528) and classed as saheeh by al-Albaani in Saheeh Abi Dawood

209. al-Intisaab ila Ghair al-Abb

You must know it is forbidden to attribute yourself to someone other than your father. Allah says,

“Never has Allah endowed any man with two hearts in one body: and [just as] He has never made your wives whom you may have declared to be “as unlawful to you as your mothers’ bodies” [truly] your mothers, so, too, has He never made your adopted sons [truly] your sons: these are but [figures of] speech uttered by your mouths - whereas Allah speaks the [absolute] truth: and it is He alone who can show [you] the right path. all them by their [real] fathers’ names: this is more equitable in the sight of Allah; and if you know not who their fathers were, [call them] your brethren in faith and your friends. However, you will incur no sin if you err in this respect: [what really matters is] but what your hearts intend - for Allah is indeed much-forgiving, a dispenser of grace!”⁵⁰⁰

Sa’d ibn Abi Waqqas Z narrated that the Prophet T said,

⁵⁰⁰ al-Qur’an, Surah al-Ahzaab, 33: 4-5

al-Ma'loom min al-Deen bil-Dharoorah

*"Whoever claimed to be the son of other than his real father, knowing that he is not really his father, Jannah will be forbidden for him."*⁵⁰¹

210. Inkaar al-Walad

You must know it is forbidden to denounce your child. Abu Hurairah Z narrated that,

*"A Bedouin came to the Messenger T and said, 'My wife gave birth to a black child and so I have disowned him.'" The Prophet T said, 'do you have camels?' he said 'yes,' he T replied, 'what colour are they?' he said, 'white' the Messenger T replied, 'are any of them dusky?' he said, 'yes,' he T said, 'from where did it come from?' the man said, 'O Messenger of Allah! Perhaps it came from the genes of their ancestors.' So the Prophet T said, 'this child (of yours) can also be related to genes.' (i.e. so do not denounce your child)"*⁵⁰²

211. al-Gheerah

You must protect and preserve your honour. The Messenger Muhammad T once said to his companions:

⁵⁰¹ Saheeh al-Bukhari and Saheeh al-Muslim

⁵⁰² Saheeh al-Muslim

al-Ma'loom min al-Deen bil-Dharoorah

*'If a person enters upon his family and finds what is not pleasant (maa ureebu) he will bring fourth four witnesses to testify' then Sa'd Bin Ubaadah Z stood up shocked and said 'Ya Rasool Allah, do I enter upon my family and find something bad and wait for four witnesses? No, by the one who sent you with the truth, if I found anything wrong with my family I would remove the head from the body and I will hit with the sword without any mercy and let Allah do with me after that as he wishes' here the Messenger Muhammad T said to the companions 'Are you surprised with the jealousy of Sa'd? By Allah , I am more jealous than him and Allah is more jealous than me and because of the jealousy of Allah he has forbidden all unlawful intimate relations whether prevailed or hidden'*⁵⁰³

212. Khuruj al-Mar'ah Biduni Izin

You must know that it is forbidden for a woman to leave her house without permission. Ibn 'Omar reports from the Prophet that once a lady came to the Prophet and asked him about the rights of a husband on his wife. He replied:

*"She should not leave his house without his permission."*⁵⁰⁴

However that does not mean that she is not allowed to leave the home at all or that her husband is allowed to imprison her or bring undue hardship on her, The Messenger of Allah T told his wife Sawdaa,

*"Allah has permitted you to go out for your needs."*⁵⁰⁵

He also said,

⁵⁰³ Saheeh al-Bukhari and Saheeh al-Muslim

⁵⁰⁴ Sunan al-Bayhaqi, no. 14490

⁵⁰⁵ Saheeh al-Bukhari

al-Ma'loom min al-Deen bil-Dharoorah
"If someone's wife asks his permission to go to the mosque, he
*should not deny it to her."*⁵⁰⁶

On another occasion he said,

"Do not prevent the bond-maids of Allah from (going to) Allah's
*mosques."*⁵⁰⁷

The good husband will only prevent his wife from leaving the house for a good reason, such as to prevent her from sinning or to protect her.

213. Khuruj al-Mar'ah Muta'attirah

You must know that it is forbidden for a woman to go outside with perfume on. The Prophet T said,

"If a woman passes men with perfume and they smell her, she is a
*fornicator."*⁵⁰⁸

214. Amaakin ul-Mujoon

You must know not to enter any prohibited places. it is narrated that the Messenger Muhammad T said,

"Be careful from the place of al-Mujoon (i.e. the forbidden
*places)."*⁵⁰⁹

Ibn Abbas Z said,

'That is the place where people disobey Allah'

⁵⁰⁶ Saheeh al-Bukhari

⁵⁰⁷ Saheeh al-Muslim

⁵⁰⁸ Musnad Imam Ahmad, no. 19248 and Musnad Imam Ahmad and Sunan al-Tirmidhi and Sunan Abu Dawood and Sunan al-Nasaa'ee, no. 5126

⁵⁰⁹ Sunan Abu Dawood and Sunan al-Tirmizi and Saheeh al-Muslim

215. *al-Ikhtilaat*

You must know not to freemix with the opposite sex without a legitimate Shari'ah permit (Rukhsah⁵¹⁰). The Messenger Muhammad ﷺ said,

"O women stay at the back of the mosque, Allah has sent you the Qur'an". He ﷺ then recited from Surah al-Ahzaab,

⁵¹⁰ *Rukhsah* is only a divine permit from the legislator to leave the original command (*al-Azimah*) or ruling at specific times and circumstances, e.g. under duress there may be a permit to do something ordinarily *Haram* or even *Kufr* as long as your heart is full of *Imaan*; outside of duress however, you cannot take this *Rukhsah* despite any amount of temptation or inclination (to that act) and regardless of however much your heart is full of *Imaan* – and *Imaan* is in the heart, sayings and actions together. Another example is where the *Azimah* is to pray four units (*Rak'ah*) for *Salatul Zuhr* and the permit (*al-Rukhsah*) is to pray only two *Rak'ah* if you are on a long journey (i.e. *Safar*).

*"For or all men and women who have surrendered themselves unto Allah, and all believing men and believing women, and all truly devout men and truly devout women, and all men and women who are true to their word, and all men and women who are patient in adversity, and all men and women who humble themselves [before Allah], and all men and women who give in charity, and all self-denying men and self-denying women, and all men and women who are mindful of their chastity, and all men and women who remember Allah unceasingly: for [all of] them has Allah readied forgiveness of sins and a mighty reward."*⁵¹¹

The Sahaabiyaat (Muslim women) understood the command and after this Muslims practiced complete segregation between men and women in all spheres of their lives. The Messenger Muhammad T said,

"Allah has revealed an ayah which makes you two different entities"

It is narrated upon the authority of Abu Uday Ansaari Z that he heard the Messenger Muhammad T say when he saw people mixing together in the street,

*"O women separate yourselves, it is not allowed for you to take the middle of the road (if that leads to freemixing with men), you should take the side of the road."*⁵¹²

The Prophet T also said:

*"Do not enter into the company of women." A man then asked him: "What about her male in-laws?" The Prophet T replied: "The in-law is death (i.e. the most dangerous)"*⁵¹³

⁵¹¹ *al-Qur'an, Surah al-Ahzaab, 33: 35*

⁵¹² *Sunan Abu Dawood, v.4, Hadith No. 5272*

⁵¹³ *Saheeh al-Bukhari*

216. al-Khalwah

You must know not to stay alone with a non-Mahram. It is narrated that the Messenger Muhammad T said:

*"Whenever a man and a woman are alone Shaytaan is the third among them."*⁵¹⁴

217. Kashf al- 'Awraat

You must know not to uncover the 'Awrah or to wear tight clothes publicly. Allah says:

*"O children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. That is from the signs of Allah so that you may remember."*⁵¹⁵

The Messenger Muhammad T said,

*"It is not allowed for a man to look at the Awrah⁵¹⁶ of another man, and not allowed for a woman to look at the Awrah of another woman, and a man should not sleep under the same blanket as another man, and the same for women and another women"*⁵¹⁷

⁵¹⁴ Saheeh al-Muslim and Sunan Abu Dawood

⁵¹⁵ al-Qur'an, Surah al-A'raaf, 7: 26

⁵¹⁶ sing. *Awrah* (pl. *Awraat*): the private parts that are forbidden in Islam to look at or to reveal in front of another.

⁵¹⁷ Saheeh al-Muslim, no. 338 and Musnad Imam Ahmad, no. 11207 Sunan al-Tirmizi, no.2973

218. *Itlaaq ul-Basr*

You must know not to gaze at the opposite sex. Allah says,

"Say to the believing men to lower their gaze and protect their private parts, that is purer for them and verily Allah knows what they are doing and say to the female believers to lower their gaze and to guard their chastity and not to show their *zeenah* (adornments) except what is apparent, and to draw their veils over their bosoms and not to reveal it to anyone except to their husbands or their fathers (and grandfather) or their husbands fathers (and grandfather), or their sons (and grandson), or their husbands son (and grandson), or your brother or their brothers sons (and grandson) or their sisters sons (and grandson), or their women, or their (female) slaves or the old male servants who lack vigour, or the young children who know nothing of femininity, and do not stamp your feet to reveal what is hidden of their beauty and repent to Allah all together oh believers so that you can be successful."⁵¹⁸

219. at-Tahadduth 'ann Mujama'atal-Azwaaj

You must know not to talk about sexual intercourse. Abu Sa'eed al-Khudree Z narrated that the Prophet T said,

*"Verily, among the worst of people in status before Allah on the day of Resurrection is the man who goes to his wife and she comes to him for relationship and then he divulges her secrets (of the bed)."*⁵¹⁹

220. al-Qazf

You must know not to accuse anyone of fornication without having four witnesses. Allah says,

⁵¹⁸ al-Qur'an, Surah al-Noor, 24: 30-31

⁵¹⁹ Saheeh al-Muslim, Kitaab ul Nikaah

*"Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: 'This (charge) is an obvious lie?'" Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars."*⁵²⁰

Allah says,

*"And as for those who accuse chaste women [of adultery], and then are unable to produce four witnesses [in support of their accusation], flog them with eighty lashes and ever after refuse to accept from them any testimony - since it is they, they that are truly sinners!"*⁵²¹

221. az-Zinaa

You must know not to commit fornication. Allah says,

⁵²⁰ *al-Qur'an, Surah al-Noor, 24: 12-13*

⁵²¹ *al-Qur'an, Surah al-Noor, 24: 4*

al-Ma'loom min al-Deen bil-Dharoorah

*"Do not come near to fornication: for it is a shameful (deed) and an evil, opening the road (to other evils)."*⁵²²

And,

*"Do not come near any unlawful sexual act, open or hidden."*⁵²³

And the Prophet T said,

*"There is no way for one who is drinking alcohol to be Mu'min while he is still drinking alcohol and there is no way for a thief to be Mu'min while he is still stealing and there is no way for a fornicator to be Mu'min while he is still fornicating."*⁵²⁴

222. al-Liwaat

You must know not to commit homosexual acts. Allah says,

*"And [thus, too, did We save] Lut (as), when he said unto his people: "Would you commit this abomination with your eyes open (to its being against all nature)? Must you really approach men with lust instead of women? Nay, but you are people without any awareness (of right and wrong)!"*⁵²⁵

⁵²² al-Qur'an, Surah al-Israa, 17: 32

⁵²³ al-Qur'an, Surah al-An'aam, 6: 151

⁵²⁴ Saheeh al-Bukhari and Saheeh al-Muslim

⁵²⁵ al-Qur'an, Surah al-Naml, 27: 54-55

And,

"And Lot, [too, was inspired by Us] when he said unto his people: "Verily, you commit abominations such as none in all the world has ever committed before you! Must you indeed approach men [with lust], and thus cut across the way [of nature]? and must you commit these shameful deeds in your open] assemblies?" But his people's only answer was, "Bring down upon us Allah's chastisement, if you are a man of truth!"⁵²⁶

And the Prophet T said,

"Whoever you found doing what the people of Lut (as) did, kill the doer and the one it is being done to."⁵²⁷

223. as-Sihaaq

You must know not to commit lesbian acts. The Prophet T said,

"Let not any woman hug another woman under one blanket."⁵²⁸

And the Prophet T said,

⁵²⁶ al-Qur'an, Surah al-Ankaboot, 29: 28-29

⁵²⁷ Musnad Imam Ahmad, 1/300 and Sunan al-Tirmizi and Sunan ibn Majah, no. 2561

⁵²⁸ Saheeh al-Muslim

al-Ma'loom min al-Deen bil-Dharoorah
"No man is allowed to look at the private parts of another man
and no woman is allowed to look at the private parts of another
woman."

224. *al-Jimaa' bil-Dubur*

You must know not to have anal intercourse. The Prophet T said,

*"Allah is not shy about the Haq, Allah is not shy about the Haq,
Allah is not shy about the Haq, do not have intercourse in the
backside."*⁵²⁹

And,

*"He is cursed, cursed, cursed, the one who has sex with his wife in
the backside."*

And,

*"Whoever went to a fortune teller, had intercourse with his wife
from the backside or has intercourse during menstruation has
disbelieved in Allah and the Messenger of Allah."*

225. *Ityaan ul-Bahaa'im*

You must know not to have intercourse with animals. Allah says,

⁵²⁹ Sunan ibn Majah

*"[Successful are the believers who ...] and who are mindful of their chastity, [not giving way to their desires] with any but their spouses - that is, those whom they rightfully possess [through wedlock]: for then, behold, they are free of all blame, Whereas such as seek to go beyond that [limit] are truly transgressors;"*⁵³⁰

This verse prohibits any sexual act beside lawful intercourse between husband and wife or concubine. Ibn Abbas Z also said,

*"Whoever has sexual relations with a Mahram; kill him and whoever has sexual relations with an animal kill him and the animal."*⁵³¹

226. Ityaan ul-Atfaal

You must know not to have intercourse with children. Aa'ishah (ra) said that the Prophet T married her when she was six years old and consummated the marriage when she was nine years old, and she stayed with him for nine years.⁵³²

In Islam a child reaches adulthood from the age of puberty. It is not permitted in Islam to have intercourse with the female that a man is married to until she reaches the age of puberty, i.e. she begins menstruating. (NB: It is also prohibited to have sexual relationship with a woman while she is menstruating, refer to point 228).

227. al-Jimaa' Athnaa' as-Sawm

You must know not to have intercourse whilst fasting. Allah says,

⁵³⁰ *al-Qur'an, Surah al-Mu'minoon, 23:5-7*

⁵³¹ Sunan ibn Majah

⁵³² Saheeh al-Bukhari, 4738

*"It is lawful for you to go in unto your wives during the night preceding the [day's] fast: they are as a garment for you, and you are as a garment for them. Allah is aware that you would have deprived yourselves of this right, and so He has turned unto you in His mercy and removed this hardship from you. Now, then, you may lie with them skin to skin, and avail yourselves of that which Allah has ordained for you, and eat and drink until you can discern the white streak of dawn against the blackness of night, and then resume fasting until nightfall; but do not lie with them skin to skin when you are about to abide in meditation in houses of worship. These are the bounds set by Allah: do not, then, offend against them - [for] it is thus that Allah makes clear His messages unto mankind, so that they might remain conscious of Him."*⁵³³

Abu Hurairah Z narrated that a man came to the Prophet **T** and said,

⁵³³ *al-Qur'an, Surah al-Baqarah, 2:187*

"I have failed! I have failed! I have failed! I have had intercourse with my wife in Ramadhan." The Prophet T asked, "Can you free a slave (as expiation for the sin)?" he said "no.", the Prophet T asked, "Can you fast two continuous months?" he said, "no." he T said, "can you feed poor people?" he said "no." So the Prophet T gave him some money to donate as expiation for the sin."⁵³⁴

228. *al-Wati' Athnaa' al-Haidh*

You must know not to have intercourse whilst menstruating. Allah says,

"They ask you concerning women's menstrual cycles. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean."⁵³⁵

The Prophet T said,

"Whoever went to a fortune teller, had intercourse with his wife from the backside or has intercourse during menstruation has disbelieved in Allah and the Messenger of Allah."

229. *al-'Azel ud-Daa'im*

⁵³⁴ Saheeh al-Bukhari

⁵³⁵ al-Qur'an, Surah al-Baqarah, 2: 222

You must know not to have permanent contraception. It is narrated on the authority of Jabir ibn Abdullah Z that the Messenger T said to a Bedouin who disliked to withdraw prematurely (as a temporary contraception) and so had asked permission to make permanent contraception by way of castration (al-Ikhtisaa),

"Whoever castrates himself is not one of us!"⁵³⁶

Abdullah ibn Mas'ood Z narrated,

"We said, "O Messenger of Allah! Shall we get ourselves castrated (as they were away from their wives and tempted)?" The Messenger T forbade us to do so."⁵³⁷

230. Ihlaak an-Nasl

You must know not to forbid people from having children. It is narrated that Ma'qil ibn Yasaar Z said: A man came to the Prophet T and said,

"I have found a woman who is of good lineage and is beautiful, but she is barren. Should I marry her?" He said, "No." Then he came again with the same question and he told him not to marry her. Then he came a third time with the same question and he said: "Marry those who are loving and fertile, for I will be proud of your great numbers before the other nations."⁵³⁸

Allah and His messenger T encouraged us to have many children and never discouraged his companions from having children nor did he permit them to do anything that would prevent them from having children.

⁵³⁶ Saheeh al-Muslim

⁵³⁷ Saheeh al-Bukhari, Book of Nikaah

⁵³⁸ Sunan Abu Dawood (2050), Classed as saheeh by al-Albaani in Irwa' al-Ghaleel, 1784.

231. *al-Ijhaadh*

You must know not to have an abortion. Allah says,

*"Say: "Come, let me convey unto you what Allah has [really] forbidden to you: "Do not ascribe divinity, in any way, to aught beside Him; and [do not offend against but, rather,] do good unto your parents; and do not kill your children for fear of poverty - [for] it is We who shall provide sustenance for you as well as for them; and do not commit any shameful deeds, be they open or secret; and do not take any human being's life-[the life] which Allah has declared to be sacred -otherwise than in [the pursuit of] justice: this has He enjoined upon you so that you might use your reason;"*⁵³⁹

al-Mughirah ibn Shu'bah Z narrated that the Prophet T said,

*"Allah has forbidden upon you to dishonour you parents, to take without right and give what is not allowed, and to bury your children. ..."*⁵⁴⁰

And the Messenger of Allah T said,

⁵³⁹ *al-Qur'an, Surah al-An'aam, 6: 151*

⁵⁴⁰ Saheeh al-Bukhari, no. 5975 and Saheeh al-Muslim, no. 593 and Musnad Imam Ahmad no.1781

al-Ma'loom min al-Deen bil-Dharoorah
"Allah will never look at the face of the person who causes
miscarriage (al-Imlaas) or abortion (al-Ijhaadh)." ⁵⁴¹

232. at-Tashabbuh bil-Jins il-Aakhar

You must know not to imitate the opposite sex. Aisha narrated that the Prophet ﷺ said,

"Allah curses the man wearing women's clothes and the woman wearing men's clothes." ⁵⁴²

And she also narrated that,

"The Messenger of Allah cursed women who act like men." ⁵⁴³

233. at-Takhannus

You must know it is forbidden for a male to be effeminate. Abdullah ibn Abbas Z said,

"The Messenger of Allah ﷺ cursed the women who act like men and the men who act like women." ⁵⁴⁴

And it is also narrated by Abu Hurairah that a man was brought to the Messenger ﷺ with his hands and feet dyed with henna, so the Prophet ﷺ asked,

"What is wrong with him?" they explained that he imitates women. So the Messenger of Allah ordered for him to be exiled to the Naqi'i (a far away place) ... " ⁵⁴⁵

⁵⁴¹ al-Tabaraani

⁵⁴² Sunan Abu Dawood

⁵⁴³ Saheeh al-Bukhari

⁵⁴⁴ Saheeh al-Bukhari and Sunan al-Tirmizi and al-Nasaa'ee and Sunan Abu Dawood and Sunan ibn Majah

⁵⁴⁵ Sunan Abu Dawood

234. Nikaah ul-Mahaarem

You must know that it is forbidden to marry a Mahram (e.g. your mother, sister etc...). Allah says,

*"Forbidden to you (for marriage) are your mothers, and your daughters, and your sisters, and your aunts paternal and maternal, and a brother's daughters, and a sister's daughters; and your milk-mothers, and your milk-sisters; and the mothers of your wives; and your step-daughters - who are your foster children - born of your wives with whom you have consummated your marriage; but if you have not consummated your marriage, you will incur no sin [by marrying their daughters]; and [forbidden to you are] the spouses of the sons who have sprung from your loins; and [you are forbidden] to have two sisters [as your wives] at one and the same time - but what is past is past: for, behold, Allah is indeed much-forgiving, a dispenser of grace."*⁵⁴⁶

Ibn Abbas Z also said,

⁵⁴⁶ al-Qur'an, Surah al-Nisaa, 4: 23

al-Ma'loom min al-Deen bil-Dharoorah
"Whoever has sexual relations with a Mahram; kill him and
whoever has sexual relations with an animal kill him and the
*animal."*⁵⁴⁷

235. Zawaaj ul-Muslimah min Ghair al-Muslim

You must know that it is forbidden for female Muslim to marry a non-Muslim male. Muslim women are the honour of this Ummah and every parent will only want the best husband for their child; a Muslim wife is obedient to her husband and is under his control and protection. That is why non-Muslim men can never be allowed to marry or have authority over any Muslim woman. Allah says,

⁵⁴⁷ Sunan ibn Majah

*"O you who believe! Whenever believing women come unto you, forsaking the domain of evil (lands of non-Muslims), examine them, [although only] Allah is fully aware of their faith; and if you have thus ascertained that they are believers, do not send them back to the deniers of the truth, [since] they are [no longer] lawful to their erstwhile husbands, and these are [no longer] lawful to them. None the less, you shall return to them whatever they have spent [on their wives by way of dower]; and [then, O believers,] you will be committing no sin if you marry them after giving them their dowers. On the other hand, hold not to the marriage-tie with women who [continue to] deny the truth, and ask but for [the return of] whatever you have spent [by way of dower] -just as they [whose wives have gone over to you] have the right to demand [the return of] whatever they have spent. Such is Allah's judgment: He judges between you [in equity] - for Allah is all-knowing, wise."*⁵⁴⁸

And,

⁵⁴⁸ *al-Qur'an, Surah al-Mumtahinah, 60: 10*

*"And do not marry women who ascribe divinity to aught beside Allah ere they attain to [true] belief: for any believing bondwoman [of Allah] is certainly better than a woman who ascribes divinity to aught beside Allah, even though she please you greatly. And do not give your women in marriage to men who ascribe divinity to aught beside Allah ere they attain to [true] belief: for- any believing bondman [of Allah] is certainly better than a man who ascribes divinity to aught beside Allah, even though he please you greatly. [Such as] these invite unto the fire, whereas Allah invites unto paradise, and unto [the achievement of] forgiveness by His leave; and He makes clear His messages unto mankind, so that they might bear them in mind."*⁵⁴⁹

236. Zawaaj ul-Muslim min Ghair Ahl ul-Kitaab

You must know that it is forbidden to marry a non-Muslim female (except Ahl al-Kitaab - The People of the Book i.e. Jews and Christians). Allah says,

⁵⁴⁹ *al-Qur'an, Surah al-Baqarah, 2: 221*

"Today, all the good things of life have been made lawful to you.

And the food of those who have been vouchsafed revelation aforetime is lawful to you, and your food is lawful to them. And [lawful to you are], in wedlock, women from among those who believe [in this divine writ], and, in wedlock, women from among those who have been vouchsafed revelation before your time - provided that you give them their dowers, taking them in honest wedlock, not in fornication, nor as secret love-companions. But as for him who rejects belief [in Allah] - in vain will be all his works: for in the life to come he shall be among the lost..."⁵⁵⁰

And,

"And do not marry women who are Mushrik⁵⁵¹ unless they believe for any believing bondwoman [of Allah] is certainly better than a woman who ascribes divinity to aught beside Allah, even though she pleases you greatly. And do not give your women in marriage to men who are Mushrik unless they believe for- any believing bondman [of Allah] is certainly better than a man who ascribes divinity to aught beside Allah, even though he please you greatly. [Such as] these invite unto the fire, whereas Allah invites unto paradise, and unto [the achievement of] forgiveness by His leave; and He makes clear His messages unto mankind, so that they might bear them in mind."⁵⁵²

⁵⁵⁰ *al-Qur'an, Surah al-Maa'idah, 5: 5*

⁵⁵¹ *The one who commits Shirk is called the Mushrik (pl. Mushrikeen).*

⁵⁵² *al-Qur'an, Surah al-Baqarah, 2: 221*

237. Zawaaj ul-Rajul min al-Mutazawwijah

You must know that it is forbidden for a Muslim male to marry a woman already married. Allah says,

(...)

"And [forbidden to you are] all married women other than those [concubines] whom you rightfully possess [after their 'Iddah has passed]: this is Allah's ordinance, binding upon you. But lawful to you are all [women] beyond these, for you to seek out, offering them of your possessions, taking them in honest wedlock, and not in fornication. And unto those with whom you desire to enjoy marriage, you shall give the dowers due to them; but you will incur no sin if, after [having agreed upon] this lawful due, you freely agree with one another upon anything [else]: behold, Allah is indeed all-knowing, wise."⁵⁵³

238. Zawaaj ul-Rajul min al-Muta'addah

⁵⁵³ al-Qur'an, Surah al-Nisaa, 4: 23-24

You must know that it is forbidden for a Muslim male to marry a woman in her Iddah⁵⁵⁴. Allah says regarding the Iddah of a divorced woman,

“And the divorced women shall undergo, without remarrying, a waiting-period of three monthly courses: for it is not lawful for them to conceal what Allah may have created in their wombs, if they believe in Allah and the Last Day. And during this period their husbands are fully entitled to take them back, if they desire reconciliation; but, in accordance with justice, the rights of the wives [with regard to their husbands] are equal to the [husbands'] rights with regard to them, although men have precedence over them [in this respect]. And Allah is almighty, wise.”⁵⁵⁵

And regarding the Iddah of a widow,

⁵⁵⁴ An 'Iddah is a waiting period after a woman is divorced or widowed in which she is not allowed to marry or have sexual relations with her husband (i.e. in the case of a revocable divorce) among other things.

⁵⁵⁵ *al-Qur'an, Surah al-Baqarah, 2: 228*

al-Ma'loom min al-Deen bil-Dharoorah

*"And if any of you die and leave wives behind, they shall undergo, without remarrying, a waiting-period of four months and ten days; whereupon, when they have reached the end of their waiting-term, there shall be no sin in whatever they may do with their persons in a lawful manner. And Allah is aware of all that you do."*⁵⁵⁶

And the Iddah of the pregnant women (divorcee or widow),

*"Now as for such of your women as are beyond, the age of monthly courses, as well as for such as do not have any courses, their waiting-period - if you have any doubt [about it] - shall be three [calendar] months; and as for those who are with child, the end of their waiting-term shall come when they deliver their burden. And for everyone who is conscious of Allah, He makes it easy to obey His commandment."*⁵⁵⁷

239. az-Zihaar

You must know it is forbidden to say to your wife that: "you are forbidden to me like my mother". Allah says,

⁵⁵⁶ *al-Qur'an, Surah al-Baqarah, 2: 234*

⁵⁵⁷ *al-Qur'an, Surah al-Talaaq, 65: 4*

*"If any men among you divorce their wives by Zihhaar (calling them mothers), they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly Allah is one that blots out (sins), and forgives (again and again). But those who divorce their wives by Zihhaar, then wish to go back on the words they uttered, - (It is ordained that such a one) should free a slave before they touch each other: Thus are you admonished to perform: and Allah is well-acquainted with (all) that you do."*⁵⁵⁸

240. al-Hazl fil-Nikaah

You must know it is forbidden to abuse the marriage. Allah says,

*"You are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If you come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful."*⁵⁵⁹

241. al-Hazl fil-Talaaq

You must know it is forbidden to abuse the divorce. Allah says,

⁵⁵⁸ al-Qur'an, Surah al-Mujadilah, 58: 2-3

⁵⁵⁹ al-Qur'an, Surah al-Nisaa', 4: 129

“And so, when you divorce women and they are about to reach the end of their waiting-term, then either retain them in a fair manner or let them go in a fair manner. But do not retain them against their will in order to hurt [them]: for he who does so sins indeed against himself. And do not take [these] messages of Allah in a frivolous spirit; and remember the blessings with which Allah has graced you, and all the revelation and the wisdom which He has bestowed on you from on high in order to admonish you thereby; and remain conscious of Allah, and know that Allah has full knowledge of everything.”⁵⁶⁰

And,

⁵⁶⁰ *al-Qur'an, Surah al-Baqarah, 2: 231*

*"And if a woman has reason to fear ill-treatment from her husband, or that he might turn away from her, it shall not be wrong for the two to set things peacefully to rights between themselves: for peace is best, and selfishness is ever-present in human souls. But if you do good and are conscious of Him - behold, Allah is indeed aware of all that you do. You are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If you come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful."*⁵⁶¹

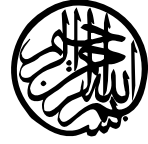
242. *al-Hazl fil-'Itaaq*

You must know it is forbidden to abuse the ability to free slaves. Abu Mas'ood al-Badri Z beat his slave and the Prophet T criticized him so he (Abu Mas'ood) said,

*"He is free for the sake of Allah." The Prophet T said, "If you had not done that, you would have been singled by the fire."*⁵⁶²

⁵⁶¹ *al-Qur'an, Surah al-Nisaa', 4: 128-129*

⁵⁶² *Saheeh al-Muslim*



CHAPTER 13

al-Iqtisaad (Economic Matters)

Allah created us and taught us to live together and fulfil our needs through mutual trade. Any society functions through the continuous exchange of wealth, goods and services that allow all people to meet their needs. This is an essential part of our lives that can easily be abused and exploited. Allah says,

“O you who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!”⁵⁶³

⁵⁶³ *al-Qur'an, Surah al-Nisaa, 4: 29*

The basis of trade in Islam, as is clearly laid out in the above verse is, transactions between two capable and consenting parties who both have mutual benefit and satisfaction in their trade. This prevents some people from taking advantage of others and prevents the rich from exploiting the weak and poor through usury, gambling, monopolies, hoarding wealth etc.

The Islamic economic rules are the most robust and just trade laws in existence and given the chance would eradicate poverty, greed and exploitation and reduce the overwhelming gap between rich and poor that is prevalent today.

For the ordinary Muslim, trade, including: buying and selling goods, borrowing and lending money, using and providing services and giving and receiving gifts, is an unavoidable part of daily life. It is essential for us to know what forms of trade and earning are permitted in Islam.

243. *al-Ihtikaar*

You must know not to monopolise. The Prophet T said:

*"Whoever buys all the goods until you can control the price, he is sinful"*⁵⁶⁴

And,

*"None but a sinner hoards grain to sell at a high price."*⁵⁶⁵

And,

⁵⁶⁴ Saheeh al-Muslim

⁵⁶⁵ al-Tabaraani

al-Ma'loom min al-Deen bil-Dharoorah

"He who hoards grain in times of necessity (to inflate prices) will be put by Allah to suffer leprosy and poverty."⁵⁶⁶

244. al-Gheesh

You must know not to cheat anyone. Abu Hurairah Z narrated that the Prophet T said,

"Whoever cheated us is not one of us."⁵⁶⁷

245. ar-Ribaa

You must know not to deal with usury. Allah says,

"Those who devour usury will not stand except as stand one whom the Evil one by his touch hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever)."⁵⁶⁸

And,

⁵⁶⁶ Saheeh al-Bukhari and Saheeh al-Muslim

⁵⁶⁷ Saheeh al-Muslim

⁵⁶⁸ al-Qur'an, Surah al-Baqarah, 2: 275

*"O you who believe! Fear Allah, and give up what remains of your demand for usury, if you are indeed believers. If you do it not, take notice of war from Allah and His Messenger. But if you turn back, you shall have your capital sums: Deal not unjustly, and you shall not be dealt with unjustly."*⁵⁶⁹

And the Prophet T said,

*"Allah has cursed the one who takes usury, the one who gives it, he who writes it and he who witnesses it, they are all equal (in sin)."*⁵⁷⁰

246. al-Qimaar

You must know not to gamble. Allah says,

*"O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan's handwork: eschew such (abomination), that you may prosper."*⁵⁷¹

247. al-Yanaseeb

You must know not to play the lottery. Allah says,

⁵⁶⁹ al-Qur'an, Surah al-Baqarah, 2: 278-279

⁵⁷⁰ Saheeh al-Muslim and Muwatta' Imam Maalik

⁵⁷¹ al-Qur'an, Surah al-Maa'idah, 5: 90

*"O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan's handwork: eschew such (abomination), that you may prosper."*⁵⁷²

248. La'b ul-Maysir

You must know not to play for a gain or for a forfeit. Allah says,

*"O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan's handwork: eschew such (abomination), that you may prosper."*⁵⁷³

249. al-Kasib ul-Haraam

You must know not to earn by prohibited means. Abu Hurairah Z narrated that the Prophet T said,

"O people! Verily, Allah is the pure (al-Tayyib) and he doesn't accept anything except if it is pure. Verily Allah has ordered the believers with what he ordered the Messenger, and He says,

⁵⁷² al-Qur'an, Surah al-Maa'idah, 5: 90

⁵⁷³ al-Qur'an, Surah al-Maa'idah, 5: 90

*"O Messengers! Eat (all) things that are good and pure, and work righteousness: for I am well-acquainted with (all) that you do."*⁵⁷⁴

And He says,

*"O you who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him you worship."*⁵⁷⁵
*And then he mentioned the man who travelled very far until his hair was dishevelled, then he lifts his hands to the sky calling, 'O my Lord! O my Lord!' while his food was Haram, his clothes were Haram and he was nourished from Haram (earnings). So how can his prayer be accepted?"*⁵⁷⁶

And the Prophet T said,

*"Seeking Halal earnings is an obligation after the other obligations."*⁵⁷⁷

250. as-Sariqah

You must know not to steal. Allah says,

⁵⁷⁴ al-Qur'an, Surah al-Mu'minoon, 23: 51

⁵⁷⁵ al-Qur'an, Surah al-Baqarah, 2: 172

⁵⁷⁶ Saheeh al-Muslim

⁵⁷⁷ Sunan al-Bayhaqi and al-Tabaraani

*"As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power."*⁵⁷⁸

And the Prophet ﷺ said,

*"There is no way for one who is drinking alcohol to be Mu'min while he is still drinking alcohol and there is no way for a thief to be Mu'min while he is still stealing and there is no way for a fornicator to be Mu'min while he is still fornicating."*⁵⁷⁹

251. Bay' al-Gharar

You must know not to trade by deception. Abu Hurairah Z said that,

*"The Prophet ﷺ forbade trade by a stone (i.e. by throwing a stone at products and then being forced to buy whatever it lands nearest to) and trade by deception (Bay' al-Gharar)."*⁵⁸⁰

And the Prophet ﷺ said,

*"Allah will not look at the one who deceives to sell goods."*⁵⁸¹

Abdullah Ibn Umar Z said:

⁵⁷⁸ al-Qur'an, Surah al-Maa'idah, 5: 38

⁵⁷⁹ Saheeh al-Bukhari and Saheeh al-Muslim

⁵⁸⁰ Saheeh Muslim

⁵⁸¹ Saheeh al-Bukhari

al-Ma'loom min al-Deen bil-Dharoorah

"The Prophet ﷺ was asked, "Which action has the most barakah for me?" He ﷺ said: "whatever you make with your own hands, and any valid sale, free from deceit and cheating."

252. *ar-Rashwah, ar-Raashi, al-Murtashi*

You must know it is forbidden to accept or to give bribes.
Allah ﷻ says,

*"And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that you may eat up wrongfully and knowingly a little of (other) people's property."*⁵⁸²

And the Prophet ﷺ said,

*"Allah curses the briber and the bribed."*⁵⁸³

253. *Ta'atti al-Mukhaddiraat*

You must know it is forbidden to deal in drugs or alcohol.
Allah ﷻ says,

⁵⁸² *al-Qur'an, Surah al-Baqarah, 2: 188*

⁵⁸³ *Sunan al-Tirmizi, Musnad Imam Ahmad and Sunan Abu Dawood*

al-Ma'loom min al-Deen bil-Dharoorah
"O you who believe! Intoxicants and gambling, (dedication of)
stones, and (divination by) arrows, are an abomination, - of
Satan's handwork: keep away from such (abomination), that you
may prosper."⁵⁸⁴

Abu Sa'eed al-Khudree Z narrated,

*"The Messenger T said: "Verily Allah, the Exalted, has forbidden
intoxicants (alcohol and all other intoxicating drugs). So who
hears this verse and he has anything of it with him, he should
neither drink it nor sell it." He (the narrator) said, "The people
then brought whatever they had of it with them on the streets of
Madinah and spilt that."*⁵⁸⁵

254. *ar-Rujoo' fil-Hiba*

You must know it is forbidden to take back donations. Ibn Abbas Z narrated that the Prophet T said,

*"The one who takes back his donations is like the dog that eats his
own vomit. It is not right for us to follow his evil example."*⁵⁸⁶

255. *ar-Rujoo' fil-Hadiyyah*

You must know it is forbidden to take back gifts. Ibn Abbas Z narrated that the Prophet T said,

*"The one who takes back his donations is like the dog that eats his
own vomit. It is not right for us to follow his evil example."*⁵⁸⁷

256. *an-Nashel*

⁵⁸⁴ *al-Qur'an, Surah al-Maa'idah, 5: 90*

⁵⁸⁵ *Saheeh al-Muslim*

⁵⁸⁶ *Saheeh al-Bukhari*

⁵⁸⁷ *Saheeh al-Bukhari*

You must know not to pickpocket. Jabir Z narrated that the Messenger T lead the prayer on the day his son Ibrahim Z died and he stepped back during the Salah, the congregation moving back with him, then moved forward again to where he began. At the end of the prayer he T said,

"O people! Verily the sun and the moon are among the signs of Allah and they do not eclipse at the death of anyone among people (Abu Bakr said: On the death of any human being). So when you see anything like it (of the nature of eclipse), pray till it is bright.

*There is nothing which you have been promised (in the next world) but I have seen it in this prayer of mine. Hell was brought to me as you saw me moving back on account of fear lest its heat might affect me; and I saw the owner of the curved staff who dragged his intestines in the fire, and he used to steal (the belongings) of the pilgrims with his curved staff. If he (the owner of the staff) became aware, he would say: It got (accidentally) entangled in my curved staff, but if he was unaware of that, he would take that away ..."*⁵⁸⁸

257. at-Tazweer

You must know not to forge. Allah says,

⁵⁸⁸ Saheeh al-Muslim

al-Ma'loom min al-Deen bil-Dharoorah

*"Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price! - Woe to them for what their hands do write, and for the gain they make thereby."*⁵⁸⁹

Abu Bakrah Z narrated that

*"The Prophet T said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Apostle" He said, "To join partners in worship with Allah to be undutiful to one's parents." The Prophet sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement (Qawol al-Zoor) and a false witness (Shahaadat ul-Zoor)." The Prophet kept on saying that warning till we thought that he would not stop."*⁵⁹⁰

258. *al-Ihtiyaal*

You must know not to con people. Allah says,

*"And do not eat up your property among yourselves in falsehood, nor use it as bribe for the judges, with intent that you may eat up wrongfully and knowingly a little of (other) people's property."*⁵⁹¹

Allah says,

⁵⁸⁹ *al-Qur'an, Surah al-Baqarah, 2: 79*

⁵⁹⁰ *Saheeh al-Bukhari*

⁵⁹¹ *al-Qur'an, Surah al-Baqarah, 2: 188*

"O you who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful!"⁵⁹²

Abdullah Ibn Umar Z said:

"The Prophet T was asked, "Which action has the most barakah for me?" He T said: "whatever you make with your own hands, and any valid sale, free from deceit and cheating."

259. Bay' al-Muharram

You must know not to sell anything prohibited (e.g. Pork, Pornography, idols). The Prophet T said,

"Allah cursed the Jews, he forbade on them the fat and ghee, they take the fat, they make from it products, sell it, take the money and buy food."⁵⁹³

ibn Khalid narrated that the Prophet T said:

"The transaction of a Muslim to every Muslim must have no defects/faults in goods, no prohibited items and no stealing."⁵⁹⁴

260. Aklul-Muharram

You must know not to eat anything prohibited in Islam. Allah says,

⁵⁹² al-Qur'an, Surah al-Nisaa, 4: 29

⁵⁹³ Saheeh al-Muslim

⁵⁹⁴ Saheeh al-Bukhari

"So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom you serve. He has forbidden to you only carrion, and blood, and the flesh of swine, and that over which any name other than Allah's has been invoked; but if one is driven [to it] by necessity - neither coveting it nor exceeding his immediate need - verily, Allah is much forgiving, a dispenser of grace."⁵⁹⁵

And,

⁵⁹⁵ *al-Qur'an, Surah al-Nahl, 16: 114-115*

“O you who believe! Fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while you are in the sacred precincts or in pilgrim garb: for Allah doth command according to His will and plan. O you who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when you are clear of the sacred precincts and of pilgrim garb, you may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help one another in righteousness and piety, but help not one another in sin and rancour: fear Allah. For Allah is strict in punishment. Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah. that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless you are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.”⁵⁹⁶

The above is not an exhaustive list of prohibited food.

261. *Kitm al-‘Ayb*

You must know not to hide faults or defects in goods for sale. Hakeem ibn Hizaam Z narrated that the Prophet T said,

⁵⁹⁶ *al-Qur'an, Surah al-Maa'idah, 5: 1-3*

*"The two traders (buyer and seller) have the choice to change their mind as long they are together and have not separated, if they spoke the truth and explained all the defects, they will be blessed by their trade but if they lie and conceal (the defects) the blessing of their trade will be erased."*⁵⁹⁷

And ibn Khalid narrated that the Prophet T said:

*"The transaction of a Muslim to every Muslim must have no defects/faults in goods, no prohibitions and no stealing."*⁵⁹⁸

The Prophet T said:

*"Whoever sells anything without to expose the defects, will receive the anger of Allah until his death and the angels will curse him"*⁵⁹⁹

262. al-Intifa' bil-Muharramaat

You must know not to benefit from what is forbidden. In the time of the Prophet T when alcohol was prohibited, some of the hypocrites tried to use it for cooking food, as it would not have the same intoxicating effect, the Prophet T said:

*"Whatever Allah has prohibited a thing, it is prohibited to benefit from it or its outcome."*⁶⁰⁰

The Prophet T said,

⁵⁹⁷ Saheeh al-Bukhari and Saheeh al-Muslim

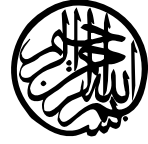
⁵⁹⁸ Saheeh al-Bukhari

⁵⁹⁹ Sunan ibn Majah

⁶⁰⁰ Sunan Abu Dawood v.4 p.207

al-Ma'loom min al-Deen bil-Dharoorah
*“Verily if Allah has prohibited for people the consumption of a
thing, He also has prohibited its sale.”⁶⁰¹*

⁶⁰¹ Musnad Imam Ahmed



CONCLUSION

Essential Education

This book has detailed an abundance of Islamic beliefs and rules that are crucial to the everyday transactions of a Muslim, which all sects, schools of thoughts and political groups in the Muslim community are unanimously agreed about.

It has also highlighted a vast vacuum in the knowledge, education and upbringing of Muslims nowadays, particularly those living in the west. Many Muslims grow up in Muslim families and graduate with degrees and even Phds, but still harbour ignorance about the most basic facts of life and are ill-equipped for their daily lives as Muslims.

It has also demonstrated that the fundamental teachings of Islam are agreed upon and undisputed across the world and transcends all sects and schools of thought. These teachings combine to outline the divine code of conduct that is purer, superior to and more distinguished than any other ideals, morals, culture or values.

However, the only way that we can benefit from this knowledge is through studying, comprehending and practising this knowledge. Our aim above all aims is to please Allah and this cannot be achieved except with knowledge of His deen and the way that He wants us to worship Him. Allah says,

*"Those who truly fear Allah, among His Servants, are only those who have knowledge. Verily, Allah is Exalted in Might, Oft-Forgiving."*⁶⁰²

And the prophet T said,

"Every man is a failure except the one who has knowledge; and every knowledgeable man is a failure except the one who acts upon his knowledge; and every practising knowledgeable man is a failure except the one who is sincere in his actions."

This Hadith mentions another pitfall that the hypocrites fall into, that of insincerity. Seeking knowledge is a path to become closer to Allah and seeking it for insincere reasons is a great mistake, crime and sin. Abu Hurairah narrated that the prophet T said,

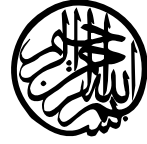
⁶⁰² *al-Qur'an, Surah al-Faatir, 35: 28*

"The first man to be judged on the day of Judgement is a man who died as a martyr and he will be brought to Allah and he will be asked about all of Allah's blessings and he will recognise them, he will be asked what he did with it in return, he will say, 'I fought for your sake until I was martyred.' It will be said, 'you are a liar, you fought to be called brave and it was said' and it will be ordered for him to be dragged on his face to the hellfire. Then a man who sought the Ilm and was a teacher and recited the Qur'an, he will be brought to Allah and he will be asked about all of Allah's blessings and he will recognise them, he will be asked what he did with it in return, he will say, 'I learnt the knowledge and I taught it and I recited the Qur'an for your sake.' It will be said, 'you are a liar, you learnt for people to sake you are Aalim and you recited the Qur'an for people to say you were Qari' and it was said' and it will be ordered for him to be dragged on his face to the hellfire..."⁶⁰³

We seek knowledge only to worship Allah the way He wants to be worshipped, following the example of the prophet Muhammad T and his companions.

O Allah! Increase us with beneficial knowledge and protect us from Shirk, Kufr, Nifaaq, Bid'ah and all that is harmful. O Allah! Make us follow the footsteps our beloved Salaf, and make us firm upon Tawheed and stern against the Shirk and its Alliance.

⁶⁰³ Saheeh al-Muslim



APPENDIX 1

Mukhtassar al-Tawheed: The Summarized Tawheed⁶⁰⁴

Dear Muslim brothers and sisters, here are a few words to summarize the virtues of Tawheed and to act as a warning against anything that can negate your Tawheed, which could be various types of Shirk or innovation and which could be big or small. Verily Tawheed is the first obligation that all the Messengers called to, which formed the foundation of their call and their invitation to the people. Allah says:

*'We sent to every Ummah a messenger to command the people to submit to Allah exclusively and to reject Taghoot.'*⁶⁰⁵

⁶⁰⁴ This has been taken from a book by Sheikh Abu Bilal Al Halabi, available in English, titled 'al-Fareed fee Mukhtasser al-Tawheed: A Summary of the Unique Tawheed'

⁶⁰⁵ al-Qur'an, Surah al-Nahl, 16: 36

Tawheed is the greatest *Haq* of Almighty Allah over his servant. It has been narrated by Mu'adh Ibn Jabal Z , that the Messenger Muhammad T said:

'The right of Allah over his servant is to submit to him exclusively and not to associate anything with him'⁶⁰⁶.

Whoever establishes the Tawheed enters *Jannah* and whoever negates the Tawheed they are from the people of *Jahanam* (hellfire). That is why we find that the Messenger Muhammad T declared this very message for the sake of submission to Almighty Allah . Allah ordered the Messengers to fight his own people until they submitted to Him Almighty, whether by embracing Islam and submitting to its rule or accepting to live under an Islamic covenant of security and thereby accepting to live under Islamic rule, as people of the covenant, whilst submitting to the Islamic law and order. It has been reported that the Messenger Muhammad T said:

'I have been ordered by Allah to fight the people until they declare belief in Allah and if they do so, their life and wealth will be protected'⁶⁰⁷.

Therefore establishing Tawheed is the path to happiness in this life and in the hereafter, whereas violating the Tawheed is the path of the miserable that will be doomed in this life and in the hereafter. Verily Tawheed is the only way for the unity of the Muslim Ummah and the Muslim world, for failure to establish the Tawheed amongst Muslims will be the cause of their divisions and sectarian disputes.

⁶⁰⁶ Saheeh al-Bukhari and Saheeh al-Muslim

⁶⁰⁷ Saheeh al-Bukhari and Saheeh al-Muslim

You should know, my dear Muslim brothers and sisters, that not everybody who says '*Laa ilaahah illallah*' is considered to be a *Muwahhid* (monotheistic believer); rather one must meet certain conditions laid down by the *Ulamaa* of *Ahl al Sunnah wal Jama'ah* which, if transgressed, render someone on the path of shirk.

The Conditions of the Kalimah are as Follows:

1. To have knowledge (*Ilm*) about the meaning of *Laa ilaaha illallah* and to comprehend its negations and affirmations. To understand that there is nobody to be truly worshipped except Almighty Allah exclusively. Allah says:

*'Be aware that there is no one who has the right to be worshipped but Allah'*⁶⁰⁸

Ignorance about the fact that Allah is the only One who deserves to be worshipped exclusively becomes a valid reason for rejecting ones claim to be a Muslim, therefore to have knowledge about the *Kalimah* becomes a condition for a persons Islam to be accepted. The Messenger of Allah T said '*Whosoever dies and comprehends that there is no god but Allah, will enter paradise*'.

For verily, the one who testifies that '*there is no god worthy of worship but Allah*' without having knowledge about it will never save his neck on the day of judgment, rather the testimony of the *Kalimah* necessitates that the person is aware about what *Laa ilaahah* negates (*Nafi*) and what *illallah* affirms (*Ithbaat*).

⁶⁰⁸ *al-Qur'an, Surah Muhammad, 47: 19*

You must be aware that this word composes 2 pillars:

- (i) *Al Kufr bil Taghoot* - to reject all *Taghoot*
- (ii) *al-Imaan billah* - to believe in Allah

When you negate all other forms of lordship, reverence and deities you have fulfilled the first condition i.e. to reject all *Tawagheet* (plural of *taghoot*), after which you must then affirm your belief in Allah . Verily Allah says, as affirmation, that the Muslim should have knowledge about the *Kalimah*.

*'This is a declaration for the people to be warned and to be aware that there is only one God and to remind the people of understanding.'*⁶⁰⁹

In this ayah Allah did not say that you merely 'declare' that there is only one God, rather Allah commands us to have knowledge and to be aware that there is only one God. This understanding is confirmed in the saying of Allah :

*'...except those who testified about the truth with knowledge of what they know'*⁶¹⁰

⁶⁰⁹ *al-Qur'an, Surah Ibraheem, 14: 52*

⁶¹⁰ *al-Qur'an, Surah al-Zukhruf, 43: 86*

Therefore the testimony of the one who declares that there is no god but Allah and then worships someone else means nothing, even if he prays, fasts and carries *Da'wah*, because he failed to fulfil the conditions of the testimony.

2. To have certainty (having acquired the knowledge) in believing that there is only one God and to have certainty regarding its clear indication of the exclusivity of the oneness of Almighty Allah who deserves to be worshipped, without any doubt or hesitation. For Allah says in Surah al-Hujuraat:

'Verily the believers are those who believe in Allah and His messenger and they fight and strive for the sake of Allah, verily they are the trustworthy'.⁶¹¹

Furthermore in a Hadith Saheeh, the Messenger of Allah T is narrated to have said: *'I testify that there is no god but Allah and that I am the messenger of Allah, whosoever meets his lord with it, without doubt about its two parts (Nafi' & Ithbaat), will enter paradise'⁶¹².*

⁶¹¹ *al-Qur'an, Surah al-Hujurat, 49: 15*

⁶¹² Saheeh al-Muslim

3. To accept *Laa ilahah illallah* (i.e. to embrace it) by your heart, tongue and limbs. Allah mentions in the Qur'an about those who never accepted his sayings, they were those who were arrogant when they heard the *Kalimah* and said '*are we going to leave our gods for some sayings of a poet?*' Hence Allah describes them as Kaafir and arrogant because of their clear rejection:

*'Truly, when it was said to them: Laa ilaahah illallah they puffed themselves up with pride (i.e. denied it). And (they) said: "Are we going to abandon our gods for the sake of a mad poet? Nay! He Muhammad T has come with the truth and he confirms the Messengers who came before him'*⁶¹³

4. To submit to *Laa ilaaha illallah* and to follow it, for verily after you believe in it, have knowledge and certainty about it and having accepted it, it also becomes compulsory to follow and submit to it by rejecting all forms of *Taghoot*, and to purify yourself from them by believing in Allah exclusively. For Allah says:

*'By your lord they are not true believers until they refer to you in all matters regarding judgment and they find no difficulty within themselves about what you judge and they must submit fully'*⁶¹⁴

⁶¹³ *al-Qur'an, Surah al-Saffaat, 37: 35-37*

⁶¹⁴ *al-Qur'an, Surah al-Nisaa', 4: 65*

The difference between conditions 3 and 4 is that the third condition will be the acceptance in the heart and in all sayings whereas condition number 4 will be following and submitting in the heart and in the limbs and in all actions.

5. To believe in *Laa ilaaha illallah* with full trust in your heart, on the tongue and in your limbs. The Messenger Muhammad T said, *'Whosoever testifies that there is no god but Allah and Muhammad is His messenger, believing in his heart about it, hellfire will be forbidden upon him'*⁶¹⁵.

Furthermore, he T said, *'Whoever says 'laa ilaaha illallah' and believes it in his heart will enter Jannah'*⁶¹⁶.

From this it is clear that it is not enough to just have belief in the heart, rather you must testify what you believe in your heart with the tongue and manifest it in your actions. If someone declares belief on his tongue without believing in the heart then he will be called a *Munafiq* (hypocrite). As Allah says:

*'When the Munafiqoon came to you, they testified that you are the messenger of Allah, yet they are liars'*⁶¹⁷

Hence Allah calls them liars even though they declared belief on their tongues:

⁶¹⁵ Saheeh al-Bukhari and Saheeh al-Muslim

⁶¹⁶ Musnad Imam Ahmad

⁶¹⁷ *al-Qur'an, Surah al-Munafiqoon, 63: 1*

*'Some people will say that we believe in Allah and in the hereafter but they are not believers'*⁶¹⁸

If declaring belief on the tongue was sufficient, without believing in the heart, then no hypocrite could be called a hypocrite.

6. To have sincerity for Allah exclusively in all of ones ritual acts and maintaining that this sincerity, in worshipping Allah, is never directed to anything other than Allah. For Allah says:

*'They have been ordered to submit to none except Allah sincerely, who deserves all the submission exclusively'*⁶¹⁹.

Sincerity is the opposite to displaying your ritual acts for others to see and admire, as a means of showing off. The Messenger Muhammad T said: *'Allah forbids hellfire for the one who said laa ilaaha illallah sincerely for his sake'*⁶²⁰.

*'The happiest people for my intercession on day of judgment are the ones who said Laa ilaahah illallah sincerely in their hearts'*⁶²¹

7. The love of *Laa ilahah illallah* and that which necessitates it sincerely for the sake of Allah. This love must be in the heart, manifested on the tongue and implemented in ones actions. For Allah says:

⁶¹⁸ al-Qur'an, Surah al-Baqarah, 2: 8

⁶¹⁹ al-Qur'an, Surah al-Bayyinah, 98: 5

⁶²⁰ Saheeh al-Bukhari and Saheeh al-Muslim

⁶²¹ Saheeh al-Bukhari

*'Among the people are those who take, instead of Allah, people who they love the way they love Allah, whereas the believers will have more love in Allah - and verily the oppressors will see the punishment, that indeed all the strength is for Allah and that Allah has a severe punishment'*⁶²².

These seven conditions (mentioned above) make negation and affirmation for ones belief, no believer will be safe from *Kufr* or hypocrisy except if these conditions have been met and acted upon and only then will one be considered a sincere Muslim. These will mould his inner belief with his outer actions together with his knowledge, love and submission. Hence we have the 2 parts of the *Kalimah*, comprising both negation and affirmation.

It is true that in order to negate other Gods you must negate ignorance about Allah . It is true that in order to prevent making shirk with Him and in order to affirm the belief in Allah , you must negate shirk. It is true that in order to have certainty on this word you must negate doubt and uncertainty. It is true that in order to accept it exclusively you must negate anything else being part of it. It is true that in order to submit to it you must negate disobedience and rejection of it. It is true that in order to affirm the condition to love for the sake of Allah you must negate hatred to any part of the *Shari'ah*.

⁶²² *al-Qur'an, Surah al-Baqarah, 2: 165*

Whosoever establishes what has been mentioned above has fulfilled the main conditions of *Laa ilaaha illallah* that have been summarised in the form of negation (*Nafi'*) and affirmation (*Ithbaat*). This is known in the science of *Usool ul-Deen* as a principle called *al-Takhalli Qabla al-Tahalli* - 'To give up (negation) before taking up (affirming)'. So the Muslim must give up the *Kufr*, *shirk*, *Nifaaq* and *Bid'ah* which would otherwise make him *Kaafir*, as this is a pre-requisite condition before taking up belief in Allah and accepting all that necessitates this belief. For Allah says:

...

*'...whosoever rejects Taghoot and then believes in Allah, he has held firm to the knot of Imaan, which will never break and Allah is All-Hearing and All-Knowing.'*⁶²³

The knot referred to here is the *Kalimah*. This is confirmed in the Hadith, in which the Messenger Muhammad T said: 'whoever says *Laa ilaaha illallah* and rejects anything to be worshipped and followed instead of Allah, his life and blood will be secure and will have sanctity and his accountability is in the hands of Allah'⁶²⁴. This is why it has been stated in Islam, that there are two fundamental pillars of Tawheed; *Al Kufr bil Taghoot* and *Imaan billah wahdan*.

⁶²³ *al-Qur'an, Surah al-Baqarah, 2: 256*

⁶²⁴ *Saheeh al-Muslim*

Dear brothers and sisters, the way in which we are obliged to establish the above conditions and pillars of Tawheed, we are also obliged to fear and distance ourselves from shirk and to take precaution from all of its types, its gates and exits, whether the big shirk or small one, as verily, the biggest oppression is shirk and Allah will forgive everything except shirk. Whosoever falls into shirk, *Jannah* is forbidden for him and his residence will be hellfire:

*'Allah does not forgive Shirk or to associate with Him anything, but forgives less than that to whomever He wills. And whoever associates partners with Allah has invented a great sin.'*⁶²⁵.

Therefore Muslims should be aware about what negates and contradicts Tawheed in order to make a shield for themselves, protecting them from apostasy.

What will affect the Tawheed?

The following are things that will directly affect ones Tawheed leading to the negation of it:

1. The wearing of any *taweez/tamaaim*, ring, necklace, chain or thread whether from metal, copper, iron or skin in order to remove a calamity or protect oneself - this is shirk.

⁶²⁵ *al-Qur'an, Surah al-Nisaa', 4: 48*

2. Whosoever wears the *hijaab* or so-called *ta'weez* that includes pictures, numbers, signs, characters or strange wording that has no meaning, or seeks assistance from the *jinn* to know the cure for certain illnesses and how to protect oneself from them or hangs from the neck of any child or man a scarf or numbers or words to protect them, or even writes some Qur'anic words on a piece of paper and puts it around the neck of child in order to protect him. All these are means and forms of shirk, as the Messenger Muhammad T said: '*verily al ruqya al-Shirkiyyah and tamaaim (anything you wear around your neck, on your chest or shoulder) and the thread (hijaab) are Shirk*'⁶²⁶.

Therefore we must be careful about anything that can lead to this shirk such as putting a piece of paper or metal inside a car, carrying the verse of Allah like the ayah of *kursi*, or to put the *mushaf* (Qur'an) inside the car thinking that it will protect the car from being stolen, or to protect it from the evil eye. This must be avoided together with putting a piece of paper in the shape of a hand with an eye in the middle of it, or having a blue stone believing that it will protect you against the evil eye. Anyone who does this will have this thing to protect him on the day of judgment but it will never protect him, as the Messenger Muhammad T said, '*whoever holds or relies on a thing, he will be designated it*'⁶²⁷.

⁶²⁶ Musnad Imam Ahmad and Sunan Abu Dawoud

⁶²⁷ Musnad Imam Ahmad and Sunan al-Tirmidhi

3. What could also affect the Tawheed is to seek *barakah* (blessing) from people or by a stone or object. For example, by touching a person or rubbing against him or even touching an object like a tree or stone, in order to seek blessings from them, whether they are alive or dead. This even includes the stroking of the *Ka'bah*. All of these will affect ones Tawheed and will shake ones reliance upon Allah exclusively. Even the Sahabi Omar bin al-Khattab Z , when kissing the black stone, said; *'By Allah I know that you are just a stone, you don't bring any harm or benefit - just because I saw the prophet T kiss you I do so, otherwise I would never do it'*. Even though it was allowed for him to kiss the black stone and he had a clear understanding regarding what the text had to say about it, he did not believe that the kissing of the stone benefited or harmed him in any way.

4. What negates Tawheed is to slaughter for the sake of other than Allah e.g. for a *mawлана*, *peer*, *jinn*, *Shaytaan* or even a *nabi*, in order to get some sort of benefit from them or to try to prevent harm to oneself. Verily this is *Shirk Akbar* and it is not allowed to slaughter to anyone or anything other than Allah . Furthermore it is not allowed to slaughter in a place where people slaughter to other than Allah , or to invoke another's name when slaughtering, even if the intention of the person doing the sacrifice was for sake of Allah - he must stop it immediately, as it is a means to imitate the shirk

5. Any vow/*nadhrah* to other than Allah is forbidden and also affects the Tawheed as it is a form of worship and is therefore not allowed to be directed to anyone other than Allah .

6. Any *Isti'aanah* (relying on) or *Istighaathah* (seeking refuge in) other than Allah e.g. to rely on or seek refuge in *Shaytaan*, is a form of shirk. As reported on the authority of Ibn Abbas, that the Messenger of Allah T said, '*If you seek help, rely on Allah and if you ask, ask Allah*'. From this we learn that it is not allowed to seek help from the *jinn* and that anybody seeking help from the *jinn* and relying upon them, is committing shirk.

7. What affects the Tawheed is exaggeration (*ghuluw*) about the *Awliyaa* and the *Saaliheen* (good people) and elevating them and their status to the level of the *Anbiyaa'* or to believe that they are infallible and to perform, in front of them, any form of ritual act, in order to seek their pleasure, such as making *Sujud* (prostration) to them, or kissing their feet.

8. What negates Tawheed is to make *Tawaaf* (circumambulation) around the grave of anybody, even if it is the grave of the Messenger Muhammad T, as this is a form of shirk. Islam forbids us to pray near the grave because it acts as a means of shirk, so how then can the *Salah* or *Tawaaf* for it to be accepted? May Allah protect us from this *Shirk Akbar*.

9. Islam commands us to preserve our Tawheed from any defection such as building monuments above graves and making them shrines or rooms where people come and sit in order to get *barakah*, or to build a mosque or place of *salat* around the graves of good people, or making stones above graves and building on them, thinking that it will help and benefit the dead or seeking help from a dead person - all of these are forbidden in Islam. This is why the people of knowledge *Ahl al Ilm* agreed to erect a fence around the grave of the Prophet Muhammad ﷺ in order to distinguish between his grave and the mosque in Madinah. The Messenger Muhammad ﷺ warned us about this before, when he asked Allah ﷻ, '*Oh my Lord do not let my grave become a tomb for people to worship.*'⁶²⁸ And no doubt touching that tomb or stroking it, thinking that it will benefit you, is a form of shirk.

10. What negates the Tawheed is to practice magic or to visit a magician or fortune-teller etc... all of which affects the *Aqeedah*. The magicians and fortune-tellers are Kaafir without doubt, we cannot visit them nor ask them, whether we believe in what they say or not, and we should not, under any circumstances, believe in what they say. This is so even if they have big names and titles e.g. awliyaa, maulvi, sheikh etc...

11. What affects the Tawheed is for a person to have *al-Teerah* - which is a form of pessimism based upon superstition (i.e. believing in bad luck) by a form of a bird, date, time or person such as the number 13 of every month: this is not allowed as the Messenger Muhammad ﷺ has been narrated to have said, in a Hadith, that "*Pessimism is shirk*".

⁶²⁸ Muwatta' Imam Maalik

12. What affects the Tawheed is for someone to rely on a means other than Allah ﷻ, like those who rely on doctors or medicine as a cause of recovery from any sickness, instead of Allah ﷻ, or those who rely on a job and business as a cause of their provision, instead of Allah ﷻ, and those who rely on the sword as the cause of protection, instead of Almighty Allah ﷻ, rather what is lawful is to spend and take all these means, such as seeking a doctor or medicine, or seeking to get a job, or seeking to have a sword, with the heart fully reliant upon Almighty Allah ﷻ exclusively to be the sole healer, provider and protector. Otherwise all of these things will affect the Imaan.

13. What affects the Tawheed is using the stars for a different purpose than what they were created for, such as using them to know the unseen, future or *Ghaib*, none of which are allowed. The stars can be used to know the direction and for navigational purposes, but not for reading horoscopes, as this is a form of shirk.

14. Seeking the rain by praying to the stars or to the moon, or to the mountains, or to any tomb, or performing extra ceremonies in certain seasons, believing that these will bring rain and water (for example) are all forms of shirk. Rather we should believe that Allah ﷻ is the only one who permits the rain to fall and he is the only one who can prevent it, if he so wishes. Indeed it is the Sunnah, when it rains, to say, *'the rain shadows over us by the virtue of Allah and his mercy, and we will make the prayer of Istisqaa to Allah to send rain and not for any other man, object or stars'.*

15. What affects the Tawheed is when we direct any form of *Ibaadah* (ritual act) related to the actions of the heart, such as the exclusive love of Almighty Allah or the exclusive fear of the Almighty Allah to someone else, or when we share this with someone else, in our heart, or when we associate our love of Allah with someone else. Verily, every Muslim must love Allah exclusively and if his heart is full of love to Allah, he will never combine this love for anything else in his heart: whether that be any stone, tree, rock, Kaafir, or even a member of ones family – unless it is done for the sake of Allah, who ordered us to love the Messengers, Prophets, Muslim Parents, Wives and the Believers, for His sake exclusively. Since it is Allah who has ordered us to do so and not for their own sake.

16. What affects the Tawheed is arbitration to other than Allah exclusively, because arbitration is a form of ritual act that is not allowed to be directed to anyone other than Allah, such as arbitrating to man made law or to English law or to *Kuffar* courts or UN resolutions, or arbitrating to any *Kuffar* or to the saying of any person claiming to be a believer, if they are not referring to the *Shari'ah*.

17. What affects the Tawheed is to direct any of the names, attributes or actions of Allah to another or to associate with any of the names, attributes or actions of Allah anybody else. For example, knowing that Allah is the only provider, legislator and commander and yet claiming the right of playing the role of the provider or legislator or to participate with them, such as accepting to be a Lord, MP, PM or ambassador for the *Taghoot* or sharing power with the regime or participating in the parliamentary system. All these types of actions are a form of shirk, as Allah says;

*'Have you seen those who, when they refer to judgement, they go to the Taghoot?'*⁶²⁹

18. What shakes the Tawheed is for someone to become complacent about the punishment of Allah and the plot of Allah or losing hope and becoming in despair about the mercy of Allah . Both of these will affect the Tawheed and shake it. Rather a Muslim should neither think that he is secure from the test of Allah at any time, nor should he despair and lose hope concerning the mercy of Allah , rather he should have a balance between the fear of Allah and the *Rajaa'* (the wish to be forgiven and to be protected).

⁶²⁹ *al-Qur'an, Surah al-Nisaa', 4: 51*

19. What shakes the Tawheed and affects it is the lack of *Sabr* and the determination to stand firm on all that Allah has destined and all destiny decreed by Almighty Allah

. For example someone who says; '*Oh Allah why did you do this to me?*' and then begins to wail, tearing his clothes, hitting himself and pulling his hair out.

20. To seek to perform actions to get fame and popularity whilst worshipping Allah e.g. to pray for people to see you pray, fast for others to see you or pay *Zakat* for others to see. All of this is *al-Riyaa'* (hidden shirk). The Messenger of Allah ﷺ said; '*I fear from my Ummah al-Riyaa'* and the companions asked; *what is al-Riyaa'?*', he ﷺ replied; '*showing off from the ritual acts in order to get something from the dunyaa like the one who performs hajj and fasts and prays and pays Zakat or fights for the sake of the dunyaa*'.

21. What affects the Tawheed is to obey people in authority (whether scholars or rulers) in forbidding what is known from Islam by necessity to be permissible or legalising what is known from Islam by necessity to be prohibited, whoever obeys such a person then that obedience is indulging in a form of *Shirk Taa'ah*.

22. What affects the Tawheed is the saying '*whatever Allah wishes and what you wish*' or saying that '*I rely on Allah and on you*'. All of this affects the Tawheed. Rather you should add the word 'then' e.g. to say '*Inshaa Allah and then I rely on you*' or '*I rely on Allah and then on you*'. The Messenger Muhammad T ordered those who said 'by the *Ka'bah*' not to say this and that they should say 'by the Lord of the *Ka'bah*.' Hence you should say *Inshaa Allahu wa shi'ta* – whatever Allah wishes and then what you wish, that is, if you wish according to the wish of Allah I will follow it.

23. Cursing the time, century, era, day or month, because you attribute them to be the cause of the destiny and the cause of bringing benefit or harm, this is a form of shirk.

24. What negates Tawheed is ridiculing the *Deen* of Islam, the Messengers, the Qur'an, the names and attributes of Allah , the Sunnah or ridiculing the *Sahabah* or the family of the Prophet or any *Hukm Shar'ee*.' Such as ridiculing people who have big beards, or those working for the establishment of the *Khilafah* or those using the *Siwaak*, or those who shorten their trousers - because of the act that they do. All these are divine rules that affect the *Aqeedah* of a Muslim, and the one who engages in the ridiculing of these is a Kaafir even if he was joking. Allah says;

*'Let the hypocrites be aware that a chapter from heaven will come and expose all they conceal in their hearts, say: ridicule for verily Allah will expose all you conceal and when you question them, they will say that we were just playing and joking. Say; by Allah and his verses and messengers you are mocking and joking Allah, don't bring excuses, you are Kaafir for you have committed Kufr after your were believers.'*⁶³⁰

25. What also affects the Tawheed are some of the names that are given to people. Like calling someone the slave of Ali or abdul-rasool, abdul-nabi, abdul-kabah, abdul-hussain etc... all of which are not allowed because slavery is for none but Allah .

26. What negates the Tawheed is to carry the symbol and logo of the Kuffar, or to have it in our cars or houses, or to draw it on our clothes (or leave it on our clothes) - like the cross or star of David or the British or American flag etc... it is in fact obligatory to destroy or remove any of these symbols.

27. What negates the Tawheed is to ally with the *Kuffar* and the *Munafiqeen* (hypocrites) or to support them against the Muslims, or to love them or to show them any form of respect.

⁶³⁰ al-Qur'an, Surah al-Tawbah, 9: 64-66

28. What negates the Tawheed and contradicts it is to rule and judge by other than what Allah has revealed, or to obey man made law instead of the law of Allah or to claim that the law of man is equal to or as good as the law of Allah, or to say that it is more suitable in today's reality – all this will make you a Kaafir.

29. What negates your Tawheed is to doubt those who Allah called Kaafir being Kaafir, such as the Jews, Christians and *Mushrikeen* (polytheists). By you doubting or not believing that they are Kaafir, or to say that their *Deen* is good, then this is *Kufr* because the Kaafir is the one who does not believe in Islam and the finality of the Prophethood of the Messenger Muhammad T regardless of whether he believes in god (like the Jews and Christians) or whether he denies belief in god (like the atheists) or whether he believes in idols (like the *Mushrikeen*).

30. What affects the Tawheed is to have any form of *juhood* (denying any obligation known by necessity, such as Salah, Zakat or to implement the Shari'ah) or to make *Istihlaal* i.e. legalising anything Allah has forbidden, such as legalising alcohol, nudism, nightclubs, usury, arbitration to the UN, sharing power with the Kuffar, allegiance to the Queen instead of Almighty Allah exclusively, legalising interfaith between various religions (since all are falsehood and Islam is the only truth) - all of these are a form of *Kufr Akbar*.

In summary, in order to maintain our Tawheed and to be saved from hellfire Muslims must follow the path of *Ahl al Sunnah wal Jama'ah*, who comprise the Messenger Muhammad T and his companions Z and whoever follows this path, step by step, without change in any belief matter, any transaction, behaviour or ritual acts. Verily the Messenger Muhammad T said that '*My Ummah will divided into 73 sects, all of which will be in hellfire except one*' to which the companions asked; '*who are these?*' and He T replied; '*they are like me and my companions today*'. In this Hadith the Prophet T did not say that they are those *who do such and such*, rather it was explicitly stipulated that it is '*me and my companions*' at that time.

Therefore we can summarise the belief of *Ahl al Sunnah wal Jama'ah* in ten points, anyone who differs from them has deviated from the path of *Ahl al Sunnah wal Jama'ah* and his deviation could be in one, two, three or all of the points and therefore he will never be attributed as being from the saved sect.

1. In the topic of the names and attributes (*Asmaa wa Sifaat*) of Allah *Ahl al Sunnah wal Jama'ah* believe that you must describe Allah the way He describes Himself and the way the Messenger Muhammad T described Him. You must take His names and attributes literally on the value of their own literal meaning without interpretation (*Ta'weel*), without making similarity with man (*Tashbeeh*), without negating (*Nafie*) or resembling or directing from the literal meaning, without interpretation or making similarity or to try and make it comparable to creation (*Tamtheel*) nor dismantling the meaning nor leaving it pending (*Tafweedh*), rather we affirm (*Tathbeet*) what Allah affirms about Himself and negate what Allah negates about Himself and do not make similarity to Him, for Allah says

...

*'...there is nothing like Him and he is all hearing and all knowing'*⁶³¹

2. On the topic of the Qur'an being the word of Allah you must believe that the Qur'an is the real word of Allah , recitable by word and audible by tune without to say how (*bi laa kayf*) and that it descended to us from Allah and is not a creation and that it started and to him it will return.

3. To believe that Imaan is *Qowlun wal Amalun* (sayings and actions), which increases by obedience and decreases by disobedience to Allah and His messenger T.

⁶³¹ *al-Qur'an, Surah al-Shura, 42: 11*

4. To believe decisively in all that we have been informed about after death, like the questioning of the grave, punishment of the grave, pressing of the grave, reward of the grave and any other matter related to the hereafter, until the day of judgment.

5. To Love all the companions of the Messenger Muhammad ﷺ, to elevate them, to be on their side, to ally with them and their stance, whether they are from the family of the Messenger Muhammad ﷺ or not, without to believe in the infallibility of any one of them. To love those who love them from the believers and hate those who hate them from the believers and to believe that all of them are blessed by Allah and that Allah is pleased with them and the best of the companions, in order, is *Abu Bakr*, then *Omar*, then *Uthman*, then *Ali Ibn abi Talib* Z May Allah be please with them all. Verily the one who loves them does so out of his love to the Messenger Muhammad ﷺ and anyone who hates them does so out of his hatred to the Messenger Muhammad ﷺ. We must believe that all of them are *Mujtahideen* and must hold our tongue when speaking down about them or about their disputes and whosoever among them made *Ijtihad* and was right gets two rewards and he who was wrong gets one reward, and may Allah bless them all.

6. *Ahl al Sunnah wal Jama'ah* believe that *Takfeer* is the right of Almighty Allah just like *Tashree'* and therefore we believe that anybody Allah informs us of, as being *Kaafir*, in *Qur'an* and in the *Sunnah* is *Kaafir* without doubt, and whosoever commits anything of that which negates his *Deen*, without any of the preventions for *Takfeer*, we will also call *Kaafir*. *Ahl al Sunnah wal Jama'ah* believe that you must not make *Takfeer* upon any Muslim who commits a sin which is less than *shirk*, as long as he did not legalise what has been forbidden or denied what is obligatory. If he commits a sin which is not *Kufr*, even if it was a big sin like fornication, we will call him sinful and never make *Takfeer*, and if he repents Allah will forgive him and if he dies before repenting we believe that he is under the will of Allah and if Allah wishes he can relieve him or he will punish him and then he will enter *Jannah*. Verily no one will stay in hellfire forever except the one who commits *Kufr* or *shirk*, and verily leaving the *salat* is *Kufr*.

7. *Ahl al Sunnah wal Jama'ah* believe in the *Qadr* of Allah , they believe that all destiny is from Allah (good and bad) and they believe that man has a choice, and they believe that Allah has the will, and so does man, but the will of man is subjugated to the will of Allah . All destiny and fate is in will of Allah and the will of man in what he has a choice is subjugated to the will of Allah .

8. *Ahl al Sunnah wal Jama'ah* believe that it is obligatory to implement the *Shari'ah* and that you must be under an *Imam* that implements Islam and not to rise against such an *Imam* even if he implements some of the *Shari'ah*, such as declaring the obligation of *Salah*, as long as he does not declare even one *Kufr* law, otherwise they believe that they must rise the sword against him.

9. *Ahl al Sunnah wal Jama'ah* follow the Qur'an and the Sunnah only, in accordance with the understanding of the companions of the Messenger Muhammad T and their agreement/consensus.

10. *Ahl al Sunnah wal Jama'ah* believe in the *Karamaat* of the *Awliyaa* and that Allah will honour the people of piety with a lot of support (unseen support). They target to be people of *Taqwaa* (piety) so that they can also be honoured with the support from Allah , for Allah says: '*there is no fear upon them and they will never be sad those who believe in Allah and fear him*'.

There are many other characteristics of *Ahl al Sunnah wal Jama'ah* such as not testifying that any person is from the people of hellfire except those whom Allah and His Messenger T have informed us about, nor will they testify that anyone is a person of *Jannah* except for those whom Allah and His Messenger T have testified about (i.e. for the dead people).

They will never testify that any living person is a person of *Jannah* or *Naar* until he has passed away, to see what state he died in, because Allah may change the heart of a person from *Imaan* to *Kufr* or vice versa. They do not testify anyone who dies in the battlefield to be a martyr, rather they ask Allah to accept him as a martyr and will not testify for him that he is *shaheed* and will never say that he has been forgiven rather they will ask Allah for his forgiveness. Therefore they believe in the *Ghaib* (unseen) and will never testify the *Ghaib* to anyone except those who have been mentioned in the text e.g. people of *Badr*, people of the *Bay'ah of Ridwaan* etc, and those mentioned by name and they pray that they are forgiven for sins less than *Kufr* and shirk and for them to be granted paradise. *Ahl al Sunnah wal Jama'ah* love each other out of their love to Allah and His Messenger Muhammad T and his companions, more than they love anybody else.

My dear Muslim brothers and sisters, I thought that I could share with you a summary of this topic in order to give you an abridged understanding of Tawheed. My advice is to refer to the ten negations of *Imaan* and seek more knowledge about shirk to ensure that you do not fall into it or commit it, and attain the correct Tawheed so that you may obey, worship, follow and submit to Allah exclusively.



APPENDIX 2

al-Nawaaqhid ul-Islaam: The Negations of one's Islaam

Part of the essential knowledge is to know details about beliefs, sayings and actions that will take you out of the fold of Islam, making you a disbeliever. This is a summarized explanation of the ten things which will take you out of the fold of Islam. Although there are many thousands of individual examples of Kufr deeds or beliefs, they can generally be categorized as one of the following ten. This piece is based on the book of Sheikh Muhammad ibn Abdul Wahhab of the same title.

1. Ash-Shirk (Polytheism)

Allah said:

“Allah does not forgive shirk, he forgives anything less than that for whomever He wishes. And whosoever associates partners in Allah has gone astray in clear misguidance.”⁶³²

⁶³² al-Qur'an, Surah al-Nisaa, 4: 116

al-Shirk is of two types:

(i) al-Masaa'il al-Zaahirah (or al-Masaa'il al-Jaliyyah)

These are very explicit and apparent, like the one who worships a tree or idol; or the one who claims that Allah has a son or partner. There is no excuse of ignorance for this type of disbelief.

(ii) al-Masaa'il al-Khafiyyah

These are those issues that usually, only the Ulamaa' know about or those that are studying with a scholar. However, if a scholar comes out and makes the matter known, making it apparent to everybody, then they have no shield or excuse (Hujjah) on the day of judgement (e.g. Voting for Man-made law is Shirk Akbar, but it is not known by all people).

2. at-Tawassul (Intercession)

If someone puts anybody in between himself and Allah as an intercessor, whether the grave of Imam Shafi'i, the Messenger Muhammad ﷺ or any priest or pious person, then he will leave the fold of Islam. The Prophet ﷺ said:

*"O Allah! Do not let my grave become a statue to be worshipped."*⁶³³

Intercession in the sense of asking someone who is alive to make Du'a for you or to ask someone's hand in marriage on your behalf is allowed. This type of intercession is permissible, but it is not permitted after his death.

⁶³³ Muwatta' Imam Maalik

However, to ask even a living person to guarantee him paradise or forgiveness is not allowed as that is the function of Allah alone. Indeed, if the 'intercessor' accepts this request, they will both become Kaafir. Allah said:

*"Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful."*⁶³⁴

3. Rejecting to declare the Jews, Christians, polytheists and atheists disbelievers (Kuffar); or to have any doubt about the fact that their Deen (beliefs and way of life) are Kufr; or praising their Deen

Whosoever rejects to declare whom Allah declared Kaafir to be Kaafir, doubts that it is Kufr or if he praises the Deen of the Kuffar, he will leave the fold of Islam and become Kaafir. There is Ijma' Al Sahabah on this, and Allah said:

⁶³⁴ *al-Qur'an, Surah al-Zumar, 39: 3*

al-Ma'loom min al-Deen bil-Dharoorah

"Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah: we have rejected you, and there has started between us and you hostility and hatred forever until you believe in Allah alone."

...^{"635}

4. Whosoever believes that any guidance besides that of the Messenger Muhammad ﷺ is better or similar to his guidance

Allah said:

"By your lord, they are not believers until they refer to you in all matters, and they should not find any hardship in any matter, and should submit fully."⁶³⁶

5. Whoever hates any part of the Shari'ah of al-Islam

Even if the person fulfils the Shari'ah while hating it, he is a Kaafir (e.g. if he hates his Salah, hajj, fasting, even though he performs them). Allah said:

"That is because they hate the Revelation of Allah. So He has made their deeds fruitless."⁶³⁷

6. al-Istihzaa' (Whoever ridicules the Deen of al-Islam)

⁶³⁵ *al-Qur'an, Surah al-Mumtahinah, 60: 4*

⁶³⁶ *al-Qur'an, Surah al-Nisaa, 4: 65*

⁶³⁷ *al-Qur'an, Surah Muhammad, 47: 9*

Allah said:

...

"If you ask them, they will say "we were only joking." Say: "are you joking and mocking Allah and his verses? Don't bring excuses! You are Kaafir after you were Mu'min..."⁶³⁸

Anybody who ridicules or insults the Deen of Allah, or any of its punishments or rewards will leave the fold of Islam (e.g. to say "to cut the hand of the thief is barbaric" or to mock the belief in Hurun 'Een etc).

7. al-Sihr (Magic)

Allah said:

⁶³⁸ *al-Qur'an, Surah al-Tawbah, 9: 65-66*

"They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!"⁶³⁹

⁶³⁹ *al-Qur'an, Surah al-Baqarah, 2: 102*

In this ayah Allah called those who involve in magic disbelievers. All types of magic, contacting Jinn, using the Jinn, or harming others via the jinn etc and going to a magician or someone asking them to use the jinn on your behalf are forms of Shirk and takes a person out of the fold of Islam.

8. al-Muwalaat al-Kaafireen ‘ala al-Muslimeen (Alliance with the disbelievers against Muslims)

Allah said:

“O you who believe! Take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guides not a people unjust.”⁶⁴⁰

9. Whoever believes that he is not obliged to follow the Messenger Muhammad ﷺ or that he can leave Islam to follow another Deen.

Whoever believes so, is Kaafir. Allah said:

⁶⁴⁰ *al-Qur'an, Surah al-Maa'idah, 5: 51*

al-Ma'loom min al-Deen bil-Dharoorah

*"If anyone desires a religion other than Islam, it never will be accepted of him; and in the Hereafter He will be in the ranks of those who have lost."*⁶⁴¹

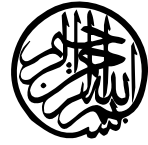
10. al-I'raad (Turning your back to the Deen)

Whosoever turns their back to the Deen, neither studying it, nor practising it is Kaafir (e.g. when someone deserts the prayer completely). Allah said:

*"Who is more oppressor than the one whom when he recites the verses (is told the Hukm), and then he turns his back to it. Verily from those who transgress We shall exact (due) Retribution."*⁶⁴²

⁶⁴¹ *al-Qur'an, Surah aal 'Imraan, 3: 85*

⁶⁴² *al-Qur'an, Surah al-Sajdah, 32: 22*



APPENDIX 3

Kitaab ul-Taharah: The Book of Ritual Purity

The Prophet ﷺ said,

*"Purity is half of the Imaan."*⁶⁴³

The rules and regulations of personal cleanliness and ritual purity is essential knowledge for any Muslim. For a new Muslim or even a newly practising Muslim, it is pertinent to hurry in studying the Islamic rules of ritual cleanliness, including those related to bodily grooming (i.e. the matters of al-Fitrah) and the removal of the big and small ritual impurities (al-Hadath al-Akbar and al-Hadath al-Asghar). The following is a summarized article on this topic, detailing all basic points necessary to maintain ritual purity according to al-Islam.

al-Fitrah

A'isha (ra) narrated that the Prophet ﷺ said,

⁶⁴³ Saheeh al-Muslim

*"Ten things are from the Fitrah (maintaining the natural state of cleanliness): shortening the moustache; leaving the beard; using Siwaak; sniffing water into the nose (to rinse it); cutting the nails; washing between the fingers; plucking armpit hairs; shaving pubic hairs and cleaning the private parts after answering the call of nature."*⁶⁴⁴

- Shortening the moustache regularly is incumbent upon all Muslim men, particularly if it grows so long that it protrudes over the lip, potentially coming into contact with food and drink when eating or drinking.
- Leaving the beard to grow without mutilating, shaving or excessively shortening it (i.e. shortening it below one fists length) is the Sunnah of the prophet ﷺ. The beard is all the facial hair that grows along the jaw line, under the chin and on the cheeks and it is not permitted for any Muslim man to shave all or any part of it without a Shari'ah permit (e.g. medical reasons).
- Using Siwaak (a tooth stick) before every prayer is a ritual act and the Sunnah of the prophet ﷺ. It is highly recommended and the prophet used to stress upon its importance heavily.
- Sniffing water into the nose and then letting the water out again (e.g. during ablution and when waking up) in order to clean the nose regularly is also recommended.
- All Muslims must cut their nails immediately if they grow over the tips of the fingers. It is not permitted to deliberately leave the nails to grow long without cutting them.
- The prophet ﷺ stressed the importance of washing the hands frequently, including to wash between the fingers properly.

⁶⁴⁴ Saheeh al-Muslim

- It is obligatory upon all Muslim men and women to remove their armpit hairs if they grow long enough to pinch firmly. It is not permitted to leave them to grow for forty days without removing them, but they should be removed more frequently than this if they grow long.
- It is also obligatory upon Muslim men and women to shave the pubic hairs if they become long. Again, it is prohibited to allow them to grow for forty days without removing them, but they should be removed far more frequently if they grow long enough to pinch before that.
- It is a condition of the purity for both men and women to clean themselves after answering the call of nature properly, removing all traces of urine or stool. This will be further elaborated upon later.
- It is mentioned in another narration that Circumcision is the tenth matter of Fitrah. It is compulsory upon all Muslim men to be circumcised.

al-Istinjaa' wal-Istijmaar

al-Istinjaa' is washing the private parts after answering the call of nature. It is obligatory upon all Muslims and is a condition of the purity. Ibn Ayyash narrated that the Prophet ﷺ went through the graveyards of Madinah and he heard the voices of two men being punished in their graves. The Prophet ﷺ said,

*"They are not being punished for Kabaa'ir (major sins) but their sins are very big. One of them used not to save himself (clean himself) from urine and the other used to walk around with Nameemah (calumnies)."*⁶⁴⁵

⁶⁴⁵ Saheeh al-Bukhari

al-Istinjaa' is performed by men in the case of urine, by first shaking any excess moisture three times, then using of an absorbent material such as a rock or tissue three or more times until no moisture is present (Istijmaar), and then by washing with water (Istibraar). Women will wash the area first and then dry it properly afterwards.

In the case of stool, any excess impurity will be removed with a flat rock/tissue and then absorbent materials will again be used to clean all moisture until no traces are left (Istijmaar), then water can be used to wash the area properly (Istibraar).

If it is not possible to do all of these things (e.g. if there are no rocks/tissues or water present), it is acceptable to do as much as he can until he is confident that there is no traces of impurity left.

Ablution

Muslim Jurists agree that ablution is of three types: ablution (Wudu'), complete ablution/bathing (Ghusl) and dry ablution (Tayammum). Allah says,

*"O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body. But if you are ill, or on a journey, or one of you cometh from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that you may be grateful."*⁶⁴⁶

al-Wudu'

Ablution (Wudu) becomes obligatory (Fardh) upon a person when the time for prayer has entered or when intending to do any other act of worship for which ablution is a prerequisite.

al-Hadath al-Asghar: the small ritual impurity occurs by the following (i.e. these things will nullify Wudu):

- Any excretion of the penis, vagina or anus. This would be urine, faeces, prostatic fluid, ejaculation of sperm and releasing wind.
- Deep sleep that makes a person completely unaware of his surroundings
- Loss of consciousness
- Touching the sexual organs without any barrier
- Touching an unrelated woman
- Vomiting
- Bleeding

- **The following actions do not nullify Wudu:**
- Eating meat
- Having doubt if one has released wind or not

⁶⁴⁶ *al-Qur'an, Surah al-Maa'idah, 5: 6*

- Laughing during prayer
- Washing dead person

The obligatory parts of performing Ablution are:

- Intention

This is the desire to please Allah by performing this ritual act in order to remove the small impurity (i.e. al-Hadath al-Asghar)

- Washing the face

This involves pouring water from the top of the forehead to the bottom of the jaw, and from one ear to the other.

- Washing the arms to the elbow

The elbows must be washed

- Wiping the head

This involves wiping the head with the hands, starting from the front of the head, moving back to the nape of the neck and then returning the hands to the front.

- Washing the feet and heels

This involves washing the feet to the ankles. If the latter components are not fulfilled this makes one's ablution void.

The recommended (Mandoob) parts of Wudu are:

- Repeating each wash three times (apart from wiping the head)
- Beginning each action with the right side
- Rubbing the limbs with water
- Washing the hands to the wrists three times first
- Rinsing the mouth and snuffing water up the nose before washing the face
- Running one's fingers through the beard while washing the face
- Wiping the ears as part of the motion of wiping the head
- Running one's fingers through the fingers and toes
- Supplication after ablution

Actions that require ablution as a prerequisite include:

- Any type of ritual prayer
- Circumambulating the Ka'bah
- Reading or touching the Qur'an

Actions for which a state of ablution is recommended (Mandoob) include:

- Mentioning the Name of Allah
- Going to sleep
- Before performing Ghusl
- Renewing the ablution for each prayer

al-Ghusl

Ghusl means to wash the entire body. It becomes obligatory upon a person when in a state of ritual big impurity (Janaabah or al-Hadath al-Akbar) and wishes to fulfil the commands of Allah i.e. the compulsory ritual act of al-Salah.

al-Hadath al-Akbar: The big ritual impurity occurs by the following, making al-Ghusl compulsory:

- Discharge of al-Mani (Ejaculation of sperm) while asleep or awake
- If the sperm is discharged, even without any type of stimulation
- If one has a wet dream
- If the penis touches (without any barrier) or enters the vagina whether there was ejaculation or not
- menstruation
- post child-birth bleeding
- Death
- Apostasy

Concerning Ghusl there are two things the Shari'ah requires:

- Intention (Niyyah) to please Allah by performing this ritual act in order to remove the big ritual impurity
- Washing all parts of the body such that water reaches every hair and part of skin on the body.

Ghusl is to be performed in the following manner by both men and women:

- Wash both hands three times
- Wash the private areas
- Make a complete ablution
- Wash the head
- Pour water over the entire body starting with the right side first and make sure that water reaches all areas of the body

Actions that are forbidden to the one with big ritual impurity include:

- Touching or carrying the Qur'an
- reciting the Qur'an
- staying at the mosque
- Praying Salah
- Circumambulating the Ka'bah

Actions for which Ghusl is recommended are:

- Before the Jumu'ah prayer
- Before Eid prayers
- For washing a corpse
- For Hajj
- A non-Muslim embracing Islam

al-Tayammum

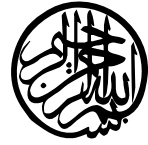
Dry Ablution (Tayammum) literally means 'aim' or 'purpose'. In the Shari'ah terminology it refers to 'seeking soil to wipe ones face and hands with the intention of preparing oneself to pray'.

It is a permit for a person in extraordinary circumstances that do not allow him/her to perform Wudu' or Ghusl normally. The soil used for Tayammum must be pure soil: this can be sand or stone. All of the scholars agree that the soil is that which covers the earth, dirt or otherwise.

Tayammum is only permissible when:

- Water cannot be found to do Wudu' or Ghusl
- If the water is too cold and may harm the individual
- One is injured or ill such that using water to make Wudu' or Ghusl would harm him/her

While in a state of Tayammum one can pray, touch and read the Qur'an. If safe pure water becomes available however, al-Tayammum will be nullified and the person will have to make Wudu' or Ghusl fully before resuming any ritual acts (unless the reason for making a dry ablution was illness). In addition to water becoming available, everything that nullifies the ablution also nullifies al-Tayammum.



APPENDIX 4

Kitaab ul-Salaah: The Book of Prayer

Abu Hurairah Z reports that the Messenger Muhammad T said: *"The first thing that the people will be called to account for on the Day of Resurrection will be the prayers. Our Lord will say to the angels, although He knows better: 'Look into the Salah of my servant to see if he observed it perfectly or been negligent in it'. So if he observed it perfectly it will be recorded to his credit, but if he had been negligent in it in any way, Allah would say: 'See if My servant has any supererogatory prayers'. Then if he has any supererogatory prayers, Allah would say: 'Make up the deficiency in My servants obligatory prayer with his supererogatory prayers'. Thereafter all his actions will be examined in like manner."*⁶⁴⁷

al-Salah is the main pillar of Islam and one of the most vital aspects of every Muslims daily life, such that a person who deserts the prayer completely will leave the fold of Islam and no longer remain a Muslim.

The Salah becomes compulsory upon every responsible person as long as the following conditions have been met.

1. *Bolough al-Da'wah*: There has to be an awareness of Islam.

⁶⁴⁷ Sunan Abu Dawood

2. *al-Islam*: The individual must be a Muslim.
3. *al-Aqil*: The individual must be sane.
4. *al-Bolough*: The individual must be mature (i.e. 15 years of age or have had a wet dream or menses).
5. *Saleem al-Hawas*: The individual must have sound senses.

Similarly, there are further conditions (Shoroot al-Sihhah) that have to be met in order for the Salah to be valid, namely:

- Taharah: Purity of the body⁶⁴⁸
- To have Wudu'⁶⁴⁹
- To have pure clothes: i.e. for the clothes to be free from any impurity (Najaasah)
- To be in a pure place: not to be in the toilet or on a place soiled by impurity (Najaasah)
- (For women) To be pure from the two bloods: i.e. the blood of menses and post-natal bleeding
- To cover the Awrah⁶⁵⁰: for the men, this is from the navel to the knees and for the women, this is all of the body except the face and hands.
- To face the Qiblah⁶⁵¹: to stand facing the direction of the Ka'bah in Makkah, this direction can vary depending on where you are in the world.
- To have knowledge about the times of Salah
- To have knowledge about the way to perform Salah
- To desert the things which invalidate the Salah
- To have the intention (Niyyah) to perform Salah⁶⁵²

⁶⁴⁸ See Appendix 3, 'Kitaab ul-Taharah: Book of Ritual Purity'

⁶⁴⁹ Saheeh al-Bukhari and Saheeh al-Muslim

⁶⁵⁰ Saheeh al-Bukhari and Saheeh al-Muslim

⁶⁵¹ Saheeh al-Bukhari and Saheeh al-Muslim

⁶⁵² Saheeh al-Bukhari

The cause of Salah (Sabab-as-Salah) is that the time of Salah must have entered⁶⁵³. The times of the five compulsory daily prayers are as follows:

1. **Fajr-** is from first light up to the beginning of sunrise.
2. **Dhuhr-** is from midday up to one length of the shadow⁶⁵⁴ (some opinions hold that it should be two lengths of the shadow).
3. **'Asr-** is from the end of Dhuhr up to the end of sunset.
4. **Maghrib-** is from sunset until the redness in the sky clears totally.
5. **'Ishaa-** is from the end of Maghrib until the beginning of Fajr.

The number of Rak'ah (units) required for the Fardh (Obligatory) Salah are as follows:

1. 2 Rak'ah at Fajr
2. 4 Rak'ah at Dhuhr
3. 4 Rak'ah at 'Asr
4. 3 Rak'ah at Maghrib
5. 4 Rak'ah at 'Ishaa

The Mandoob (Recommended) Salah are as following:

1. 2 Rak'ah Sunnah before the Fardh in Fajr
2. 4 Rak'ah Sunnah before the Fardh in Dhuhr and 2 Rak'ah Sunnah afterwards
3. 4 Rak'ah Sunnah before the Fardh of Asr
4. 2 Rak'ah Sunnah after the Fardh of Maghrib
5. 4 Rak'ah Sunnah before the Fardh of Ishaa and 2 Rak'ah Sunnah afterwards, followed by the Witr Salah

How to pray al-Salah

⁶⁵³ Saheeh al-Muslim

⁶⁵⁴ The correct way to determine the shadow length is by placing the hand open, fingers closed 5cm above floor level. Then if the shadow is no longer under the hand i.e. has moved to one side completely, Asr has now entered

al-Salah is a ritual act that has to be performed in the correct way that Allah has legislated. This is to pray in the way that the prophet Muhammad ﷺ was taught and prayed during his lifetime.

The Pillars of Salah (Arkaan as-Salah) have to be performed for the Salah to be valid. Every pillar is compulsory but not every compulsory part of the Salah is a pillar. So it is important to know which actions, if missed or forgotten, will leave the prayer unfulfilled.

The pillars are as follows:

1. ***Takbirat ul- Ihram***: raising of the hands to the ears, while standing and saying 'Allahu Akbar' at the start of the prayer. This action will commence the prayer and make certain actions that invalidate the Salah prohibited such as eating, talking etc, until the end of the prayer.
2. ***al-Qiyaam***: To stand up if physically possible.
3. ***Ruku'***: The physical action of bowing until the back is horizontal, while placing both hands on the knees.
4. ***I'tidal***: Standing up straight again after Ruku' before going into Sujud
5. ***Performing the Sujud***: The physical action of prostrating on the ground from the standing position, placing the forehead, nose, both hands, both knees and the toes of both feet on the ground at the same time.
6. ***Sitting up in between the two Sujud***: raising the head and hands from the prostration and remaining sitting for a moment before performing the next part of the Salah.
7. ***Performing the second Sujud***: The physical action of going back into prostration from the sitting position.
8. ***Standing up for the next Rak'ah***: Standing up completely from the prostration in order to commence the next unit of Salah (Rak'ah). This is performed in the same way as the first.

9. **First tashahhud:** The physical action of sitting down at the end of second Rak'ah of the prayer in order to recite certain Dhikr, i.e. after the second prostration mentioned above as no.7 instead of standing up for the next Rak'ah as mentioned as no.8.

10. **Second tashahhud:** The physical action of sitting down at the end of the final Rak'ah of the prayer (whether it was the second, third or fourth Rak'ah, depending on which prayer is being performed), in order to recite certain Dhikr.

11. **First Tasleem to the right:** The physical action of turning the face to the right shoulder at the end of the final Tashahhud. This action will end the prayer and make those things prohibited by the First Takbeer possible again.

12. **Every Rak'ah:** Every Rak'ah of the Salah must be performed for the Salah to be valid.

The Obligations of Salah (Faraa'idh as-Salah)

The Obligations of Salah (Faraa'idh as-Salah) fall into two categories: Physical and Verbal Obligations (Faraa'idh Fi'liyyah Wa Faraa'idh Qawliyyah). These are the actions that must be fulfilled as part of the Salah as a duty. These include the pillars mentioned previously and have been included here as step-by-step directions for how to perform the Salah.

These are:

1. **Initial Takbeer:** To raise the hands to the ears and say 'Allahu Akbar'⁶⁵⁵
2. **al-Qiyaam:** To stand up (unless there is a genuine Islamic reason not to)

⁶⁵⁵ Saheeh al-Muslim and Sunan Ibn Majah

3. **To recite Surah al-Faatihah (The Opening) in every Rak'ah:** To recite the first chapter of the Qur'an in Arabic quietly so that breath can at least be heard leaving the mouth or loudly if it is a Fajr, Maghrib or 'Ishaa Salah.⁶⁵⁶
4. **To make Ruku in every Rak'ah:** To bow at the appropriate time in every unit of the prayer i.e. after reciting from the Qur'an while standing at the start of each Rak'ah.⁶⁵⁷
5. **To place the hands clenching the knees during Ruku:** d
6. **To make Adhkaar (remembrance) while in Ruku:** to say "subhana rabbiyal 'azeem⁶⁵⁸" at least once in Ruku'⁶⁵⁹
7. **I'tidal:** Standing up straight after Ruku', before going into Sujud⁶⁶⁰
8. **To say 'sami Allahu liman hamidah' whilst coming up from Ruku**
9. **Tama'neenah:** To pause/rest in the above action⁶⁶¹
10. **To perform the first Sujud (prostration)**⁶⁶²
11. **To perform every Sujud on seven parts of the body:** prostrating on the ground, placing the (1) forehead and nose, (2) left hand, (3) right hand, (4) left knee, (5) right knee, (6) left foot and (7) right foot on the ground at the same time.
12. **To make Adhkaar while in Sujud:** to say "subhana rabbiyal A'laa⁶⁶³"⁶⁶⁴
13. **To sit in between the two Sujud with the back straight**
14. **Tama'neenah:** To pause/rest in the above action
15. **To perform the second Sujud**

⁶⁵⁶ Saheeh al-Bukhari, Saheeh al-Muslim and Sunan al-Bayhaqi

⁶⁵⁷ Saheeh al-Bukhari and Saheeh al-Muslim

⁶⁵⁸ Which means, 'Glory be to my Lord, The Mightiest'

⁶⁵⁹ Saheeh al-Bukhari and Saheeh al-Muslim

⁶⁶⁰ Saheeh al-Bukhari and Saheeh al-Muslim

⁶⁶¹ Saheeh al-Bukhari and Saheeh al-Muslim

⁶⁶² Saheeh al-Bukhari and Saheeh al-Muslim

⁶⁶³ Which means, 'Glory be to my Lord, The Highest'

⁶⁶⁴ Musnad Imam Ahmad, Sunan Abu Dawood and Sunan Ibn Majah

16. **To make Adhkaar while in this Sujud:** to say “subhana rabbiyal A’laa⁶⁶⁵”⁶⁶⁶

17. **To stand up for the second Rak’ah:** To stand up completely from the prostration in order to commence the next unit of Salah (Rak’ah), this is performed in the same way as the first.

18. **To perform the second Rak’ah:** To perform the second unit of the prayer similar to the first but omitting the Takbirat ul-Ihram

19. **To sit (Qa’idah/Jalsah) in the second Rak’ah:** sitting down at the end of second Rak’ah of the prayer in order to recite certain Dhikr, i.e. after the second prostration mentioned above as no.15 instead of standing up for the next Rak’ah as mentioned as no.17.⁶⁶⁷

20. **To recite the tashahhud in the Qaida of the second Rak’ah:** To recite ‘ash-hadu an laa ilaha illallahu wa ash-hadu anna muhammadan abduhu wa rasooluhu.’

21. **To sit in the Qaida in the last Rak’ah:** sitting down at the end of the final Rak’ah of the prayer (whether it was the second, third or fourth Rak’ah, depending on which prayer is being performed), in order to recite certain Dhikr.

22. **To recite the tashahhud in the Qaida of the last Rak’ah:** To recite ‘ash-hadu an laa ilaha illallahu wa ash-hadu anna muhammadan abduhu wa rasooluhu.’

23. **To give Tasleem at the end of the prayer to the right:** The physical action of turning the face to the right shoulder at the end of the final Tashahhud. This action will end the prayer and make those things prohibited by the First Takbeer possible again.

24. **To say the Tasleem to the right:** to say ‘Assalamu ‘alaikum’ while turning the face to the right shoulder

⁶⁶⁵ Which means, ‘Glory be to my Lord, The Highest’

⁶⁶⁶ Musnad Imam Ahmad, Sunan Abu Dawood and Sunan Ibn Majah

⁶⁶⁷ Saheeh al-Bukhari

25. To do all the actions in the set order. It is obligatory to perform all these actions in the set order as performed by the Messenger Muhammad ﷺ and not in any other order.

If a pillar (Arkaan) of the Salah is missed it has to be made up and 'Sajdah sahooh' is to be performed. This consists of two extra Sujud before the Tasleem, performed in the same way as other Sujud. If a pillar of Salah is missed but not made up (even if Sajdah sahooh was performed) then the Salah must be repeated. If a pillar of the Salah is missed and made up, but no Sajdah sahooh was performed, the Salah is still valid. To intentionally miss Sajdah sahooh is Makrooh. The way to make up any pillar is to perform it as soon as you remember it being missed and then go back to the stage that you were at.

If a Fardh action or saying is missed out, then one Sajdah sahooh has to be performed. This consists of one extra Sajdah before the Tasleem. If a Fardh is missed out but no Sajdah sahooh is performed then the Salah is still valid. To make up the missed Fardh is not necessary but to intentionally miss the Sajdah sahooh is again Makrooh.

There are other aspects of the manner in which the prophet ﷺ performed the prayer which are recommended and highly rewardable, however failing to perform them, especially because of ignorance about them, will not affect the prayer or accumulate any sin.

The Mandoob (Recommended) elements of al-Salah include:

- To perform the Salah as soon as the time enters

- To give the Adhaan⁶⁶⁸ when praying individually (Abu Dawood)
- To give the Iqaamah⁶⁶⁹ when praying individually
- To recite the Sana: to recite 'Subhanakallahumma wabi hamdika wa tabaarakasmuka Walaa ilaaha ghairuk'⁶⁷⁰ immediately after making the takbeerat ul-Ihram
- To recite 'Bismillah': To then recite 'A'udhubillahi minash-shaytanir rajeem, bismillahir rahmaanir raheem' before reciting the chapter of al-Faatihah.⁶⁷¹
- To say Ameen loudly after the Imam whilst praying behind the Imam in the loud prayers i.e. at the end of the recitation of al-Faatihah⁶⁷²
- To recite any verse from the Qur'an after al-Faatihah⁶⁷³
- To make rafa'-yadayn: To raise the hands raised up to the shoulders or the ears with the palms facing forward towards the Qiblah after completing the recitation of the Qur'an and before bowing⁶⁷⁴
- To make Takbeer before going down to Ruku': to say 'Allahu Akbar' before bowing.⁶⁷⁵

⁶⁶⁸ al-Adhaan is the call to prayer in Arabic, which is performed by saying, 'Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar, Ash-hadu an laa ilaaha illallah, Ash-hadu an laa ilaaha illallah, Ash-hadu anna Muhammadan rasoolullah, Ash-hadu anna Muhammadan rasoolullah, Hayya 'alas-salaah, Hayya 'alas-salaah, Hayya 'alal-falaah, Hayya 'alal-falaah, Allahu Akbar, Allahu Akbar, laa ilaaha illallah'

⁶⁶⁹ al-Iqaamah is announcement of the commencement of the Salah and is performed by saying, 'Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar, Ash-hadu an laa ilaaha illallah, Ash-hadu anna Muhammadan rasoolullah, Hayya 'alas-salaah, Hayya 'alal-falaah, Qad qaamatis-salaah, Qad qaamatis-salaah, Allahu Akbar, Allahu Akbar, laa ilaaha illallah' immediately before beginning the prayer.

⁶⁷⁰ Sunan Abu Dawood

⁶⁷¹ Saheeh al-Bukhari and Saheeh al-Muslim

⁶⁷² There are other opinions that differ with this among the schools of thought

⁶⁷³ Saheeh al-Bukhari and Saheeh al-Muslim

⁶⁷⁴ There are other opinions that differ with this among the schools of thought

⁶⁷⁵ Saheeh al-Bukhari, Saheeh al-Muslim, Sunan Abu Dawood and Sunan al-Nasaa'ee

- To say 'subhana rabiyaal 'azeem' twice or three times and to look at the place of Sujud while in the bowing position (al-Ruku')⁶⁷⁶
- To keep the back straight and the elbows outwards while in Ruku'
- To make rafa'-yadayn when coming out of Ruku: raising the hands up to the shoulders or the ears and the palms facing forward towards the Qiblah while standing up after the bowing.
- To say 'rabbana walakal-hamd' after standing straight after Ruku and after the saying of 'sami Allah huliman hamidah'⁶⁷⁷
- Saying Takbeer while going into Sujud⁶⁷⁸
- To go down into Sujud placing the hands on the floor first and then the knees
- To say 'subhana rabiyaal A'laa' twice or three times when in Sujud⁶⁷⁹
- To make Du'a (supplication) whilst in Sujud
- To join the feet together whilst in Sujud and point the toes towards the Qiblah
- To say Takbeer when rising up from Sujud to the sitting position and again when going back down into the second Sujud⁶⁸⁰
- To sit in between the Sujud (Jalsah) with the right foot above and across the left, with the back straight and looking in between the knees
- To recite 'attahiyyaatu lillahi ...'⁶⁸¹ before the declaration

⁶⁷⁶ Saheeh al-Bukhari and Saheeh al-Muslim

⁶⁷⁷ Saheeh al-Bukhari and Musnad Imam Ahmad

⁶⁷⁸ Sunan Abu Dawood and al-Haakim

⁶⁷⁹ Musnad Imam Ahmad, Sunan Abu Dawood and Sunan Ibn Majah

⁶⁸⁰ Saheeh al-Bukhari, Saheeh al-Muslim and Sunan Abu Dawood

⁶⁸¹ There are a number of supplications that can be recited during this part of the prayer, one such supplication is to say: 'Attahiyyaatul mubarakatus-salawaatut-tayyibaatu lillahi assalaamu 'alaika ayyuhan-nabiyyu wa rahmatullahi wa

- To raise and point the right hand index finger whilst closing the rest of the hand into a fist position during the tashahhud. This is done until the end of the second Rak'ah or until the end of the Tasleem
- To read Du'a after the tashahhud⁶⁸²
- To say the Tasleem to the left: to turn the head to the left shoulder and say "Assalamu 'Alaikum" or "Assalamu 'alaikum wa rahmatullah".

There are also certain actions that are disliked when committed during the prayer.

The Makrooh (Disliked) actions of Salah include:

- To recite a Surah in the first Rak'ah and then to recite a preceding Surah in the second Rak'ah: i.e. a chapter that occurs earlier in the Qur'an than the one recited in the previous unit of prayer.
- To look around during Salah⁶⁸³
- To pray on clothes or material which is regularly used as coats, towels, bed sheets etc
- To close the eyes constantly

The Haram (Prohibited) action of Salah is Riyaa' (showing off in Salah)

This means to pray or lengthen the Salah with the intention to impress people or hope that people will think highly of you instead of doing so with the correct and sincere intention to please Allah exclusively.

barakaatuhu assalaamu 'alaina wa 'alaa 'ibaadillahis-saaliheen ashadu an laa ilaha illallahu wa ash-hadu anna muhammadan rasulullah' another common one is to say, 'Attahiyyaatu lillahi was-salawaatu wat-tayyibaatu assalaamu 'alaika ayyuhan-nabiyyu wa rahmatullahi wa barakaatuhu assalaamu 'alaina wa 'alaa 'ibaadillahis-saaliheen ashadu an laa ilaha illallahu wa ash-hadu anna muhammadan abduhu wa rasooluhu'

⁶⁸² Sunan Abu Dawood, Musnad Imam Ahmad and Sunan al-Nasaa'ee

⁶⁸³ Saheeh al-Muslim

The Shape of the Salah (Hay'atus-Salah) is:

There are other detailed aspects of the way the prophet ﷺ prayed that have been narrated and which we must try our best to emulate as much as possible, including:

- To raise the thumbs up to the tip of the ears and the palms facing forward towards the Qiblah on the initial Takbeer
- To place the hands on the chest⁶⁸⁴ whilst standing, right wrist above the left wrist, pressing on the chest and gripping the left arm
- To look at the place of Sujud during the whole Salah except when in Qaida and whilst giving salaam
- To raise and point the right hand index finger whilst closing the rest of the hand into a fist position at the beginning of the tashahhud. This is done until the end of the Tasleem⁶⁸⁵
- To supplicate and send peace and blessings upon the prophet Muhammad ﷺ and Ibrahim (as) while still sitting down after the tashahhud
- To recite Du'a while still sitting down after the tashahhud and sending prayers upon the prophet Muhammad and Ibrahim.
- To give Tasleem at the end to the right and then to the left
- To say the Tasleem (Assalamu Alaikum) to the right and then to the left
- If performing third or fourth Rak'ah, stand up after the tashahhud of the second Rak'ah

There are permits for performing Salah differently in extraordinary circumstances.

⁶⁸⁴ There are other opinions that differ with this among the schools of thought

⁶⁸⁵ There are other opinions that differ with this among the schools of thought

Some permits for the salah include:

- One is allowed to shorten or combine the Salah during a travelling distance of more than 48 miles one way. Travelling is considered from one town (a place of trading) to another town (a place of trading) with an area in between that has no trading e.g. a motorway.
- It is allowed to pray sitting in a vehicle when it is raining outside or no other dry area is available or when on a journey.
- Women are excluded from Salah during menses
- Women are excluded from Salah after giving birth until the bleeding stops with a maximum of 40 days.

Salah is invalidated when:

- The Awrah is exposed without covering it immediately
- If Najaasah appears on the clothes during the Salah
- Wudu is invalidated (e.g. by passing wind or a nose-bleed)
- Any of the Pillars (Arkaan) of Salah are omitted

The Witr Salah (Salatul-Witr)

Salatul-Witr is a recommended prayer that consists of

- Two Rak'ah ending with Tasleem as normal,
- Followed by one Rak'ah of Witr, which is performed by itself with a tashahhud at the end.⁶⁸⁶
- After rising from Ruku in the third Rak'ah performed on its own, it is recommended to sometimes raise the hands close to the chest with the palms facing towards the body in the supplication position and reciting Du'a Qunoot (to recite any other Du'a is Mubah) and then to perform the rafa'-yadayn before going into Sujud.

⁶⁸⁶ There is also an Islamic opinion to pray this prayer by praying three Rak'ah in one go without sitting for any tashahhud in the second Rak'ah.

The Funeral Salah (Salatul-Janazah)

This is an obligatory Salah that can only be performed in a congregation.

The Physical Obligations (Faraa'idh Fi'liyyah) include:

- al-Qiyaam: To stand up throughout the prayer (there is no bowing or prostrating in this prayer)
- To give the Salam to the right

The Verbal Obligations (Faraa'idh Qawliyyah) include:

- To say the initial Takbeer
- To recite al-Faatihah
- To recite the Du'a for the two Prophets⁶⁸⁷ after a second Takbeer performed while still standing
- To make Du'a for the deceased after a third Takbeer
- To make Du'a for the Muslims after a fourth Takbeer
- To say the Tasleem to the right

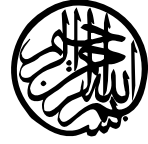
The Late Salah (Salatul-Tahajjud)

This Salah is to be performed after the Witr Salah and after having had some sleep. It is recommended to perform two Rak'ah and then two more. Again all the rules for ordinary Salah apply here.

The topic of al-Salah is a large one and this article is only intended to be a quick-reference summary and not a comprehensive or detailed discussion. Although the basic pillars of the Salah are agreed upon among the scholars of Islam, there are many differences of opinion about the best way to perform the prayer and countless ways of improving ones prayer and establishing al-Khushoo'.⁶⁸⁸

⁶⁸⁷ Prophet Muhammad and Prophet Ibraheem

⁶⁸⁸ For a more detailed look at the topic of al-Salah you can refer to the book "al-Khushou" by Sheikh Abu Bilal Al Halabi.



APPENDIX 5

Kitaab ul-Zakat: Book of Alms

Preventing wealth from circulating is the cause of poverty, debt and exploitation all around the world. That is why Islam prohibits stinginess and also the hoarding of wealth even if you are willing to pay Zakat on your accumulated riches. Zakat in the Shari'ah, is defined as

'Specified dues taken from a specified wealth or property, after a specified period of time, within specified rules, and distributed to specified categories of people.'

Zakat purifies the heart from the detested trait of stinginess and purifies the wealth through giving out a portion of it. It also causes the wealth to grow through Allah's blessings. While regular charity is strongly recommended and abundantly rewarded by Allah , Zakat is a debt we owe Him, and must be paid as a result of our belief in Him.

Zakat, as a specific amount, was ordained in Madinah during the month of Shawwaal, in the second year of Hijrah. The order to give Zakat is associated with the order to perform prayers over eighty times in the Qur'an. Allah says:

*"And perform the Salat and give the Zakat"*⁶⁸⁹

Allah says to His Messenger (saws):

*"Of their wealth take aims so that, through it, you may purify
and sanctify them..."*⁶⁹⁰

The order to give Zakat is established numerous times not only in the Qur'an, but also in the Ahadith of Prophet Muhammad T. In a Hadith narrated that the Prophet (saws) said,

*"Islam is built on five pillars, testifying that there is none worthy of worship besides Allah, praying the Salah and paying the Zakat ..."*⁶⁹¹

It is also narrated that when the Prophet (saws) sent Mu'adh to the people of Yemen, he told him,

*"...let them know that Allah has ordained on them Zakat, to be taken from their rich and given to their poor..."*⁶⁹²

Who must pay the Zakat?

Zakat is an obligation on every Muslim, male or female, minor or adult, sane or insane, who has an amount of money, called "Nisaab," which has remained in his/her possession for one full lunar year.

⁶⁸⁹ *al-Qur'an, Surah al-Baqarah, 2: 110*

⁶⁹⁰ *al-Qur'an, Surah al-Tawbah, 9: 103*

⁶⁹¹ *Saheeh al-Bukhari and Saheeh al-Muslim*

⁶⁹² *Saheeh al-Bukhari*

It may be asked, how can children or the mentally insane be held responsible for paying Zakat? The answer is that they do not have to pay it themselves. The Zakat is due on their property and wealth and so their trustee or guardian will pay the Zakat from their wealth, on their behalf.

al-Nisaab

al-Nisaab is the minimum amount of money, property and other wealth which is subject to Zakat. If the individual has less than this amount, then he is exempt from paying Zakat. The Nisaab is 20 dinars of gold (each dinar is 4.25 grams), which is equivalent to \$1124 or £750 (based on recent market gold prices).

What types of wealth are subject to Zakat?

Gold, silver, money, livestock, agricultural products, articles of merchandise, and trade inventories are subject to Zakat. Zakat is calculated based on the **total** amount of wealth owned at the end of the lunar year and not only the Nisaab. Thus, the wealth subject to Zakat is the total amount that meets or exceeds the Nisaab.

How do I pay Zakat on my business?

If it is a Halal business, then one should take an inventory every lunar year. Add to it the money/wealth one owns and then subtract the money/wealth one owes. Pay two and a half percent (2.5 %) of the result as Zakat. Note: Fixtures, shelves, machines installed in the factory, and business cars are not subject to Zakat. However, if the business entails car or machinery sale, then they would be subject to Zakat.

Is Zakat due on jewellery?

Women's jewellery is not subject to Zakat unless they are items of business. The scholars have agreed that jewellery made of precious stones or metals, other than gold or silver, is not subject to Zakat. Ash-Shi'bi, Tawoos, Maalik, Ash Shafi'i, and Ahmad are in agreement on the above opinion. They have drawn their evidence from a narration by Imam Maalik that A'isha (Ra) looked after her orphaned nieces who used to wear Jewellery and she did not pay Zakat on the jewellery. Imam Maalik also narrated that 'Abdullah Ibn 'Umar Z used to give his daughters and female servants jewellery made of gold and he did not pay Zakat on them.

How is the Zakat year (Hawl) determined?

The Zakat year (Hawl) is one lunar year starting from the time one's wealth reaches the Nisaab. If the wealth drops below the Nisaab any time during the year, one should stop counting days and start again the day the wealth reaches the Nisaab.

If the total amount has remained equal to or above the Nisaab for one whole lunar year, then Zakat is due on this wealth at a rate of two and a half percent (2.5 %) of the total amount of wealth owned at the end of the year.

Who is entitled to receive the Zakat money?

Allah has specified eight categories of people eligible for Zakat.

al-Ma'loom min al-Deen bil-Dharoorah

*"Alms are for the poor, the needy, the employees who administer the funds, those whose hearts have been recently reconciled to the Truth, those in bondage, those in debt, in the cause of Allah, and the wayfarer, (thus it is) ordained by Allah, and Allah is most knowledgeable, most wise."*⁶⁹³

Based on this ayah, the ways of spending Zakat funds can be classified as follows:

1. For the poor (**Fuqaraa'**) who do not have enough to take care of their basic needs
2. For the needy (**Masaakeen**) who have nothing.
3. For those employed to administer the funds by the State (**Aamileena 'alayhaa**). An individual may not employ himself as an administrator of Zakat.
4. For those who are close to accepting Islam (**Mu'allafati Quloobuhum**). This category can only be applied in an Islamic State.
5. For freeing a Muslim person from slavery (**Fir Riquaab**).
6. For those who are in debt (**Ghaarimeen**).
7. For Jihad (**Fi Sabeelillah**)⁶⁹⁴.
8. For the wayfarer (**Ibn-is-Sabeel**) who is stranded in a strange area without the financial ability to return home, Zakat could be used to assist their return.

It is preferable that Zakat be paid to the poor and the needy among the relatives first.

Who are not allowed to receive Zakat?

⁶⁹³ *al-Qur'an, Surah al-Tawbah, 9: 60*

⁶⁹⁴ Note: Whenever the term "Fi Sabeelillah (in the path of Allah), is associated with spending (Infaaq), it means Jihad. It does not mean to spend anywhere one interprets to be the path of Allah (swt) (e.g. schools and Masaajid etc.). If this was the case, then mentioning categories would become meaningless.

There are categories of people who are not eligible to receive Zakat. They include the rich who have enough to support themselves and the healthy that are capable of earning their own living unless they cannot find a job or their job does not provide enough to support themselves and their family. An authentic Hadith was narrated about these two people, in which the Prophet T said,

*"Alms are not to be given to the rich or to the well-built."*⁶⁹⁵

The term "well-built" conveys the meaning that one is able to work and support oneself. In addition, Zakat cannot be paid to one's dependants, which includes the wife, the parents, grandparents, children, and grandchildren.

And lastly, Zakat cannot be paid to a non-Muslim.

What if I have a debt?

Debts are usually of two types:

- a) Due to be paid back in the immediate future, and
- b) Long-term repayment arrangements.

If the debt is due in the very near future at a time of paying Zakat, this debt can be excluded from the amount on which Zakat is due. However, if the debt is being paid back as instalments, say every month or every year, then the amount that has been paid back over the previous lunar year is subtracted from the total income in the process of calculating Zakat.

Can taxes be considered as Zakat or as an equivalent instead of Zakat?

No. For a number of reasons:

⁶⁹⁵ Sunan Abu Dawood

- 1) The avenues for spending Zakat funds in Islam have been clearly defined in the above mentioned ayah.
- 2) Zakat is paid only to Muslims.
- 3) The portion of the tax spent on projects for the poor is not precisely known, since other projects are funded from the same pool of tax money.
- 4) Zakat is an act of worship ('Ibaadah), whereas tax is not.

Is Zakat due on my interest, stocks and bonds?

Paying Zakat in these matters is irrelevant. All of these financial instruments are prohibited (Haram) in Islam. Along with earning money, you may be earning yourself a place in Hellfire.

What if I have not paid my Zakat in previous years?

Zakat is considered a debt that we owe Allah and should be paid when it is due without any delay. If a person is supposed to pay Zakat and he/she neglected to pay it for years with or without a legitimate reason, then the whole amount of Zakat that was not given should be paid immediately after calculating it precisely. Moreover, if he/she had no legitimate reason for being late to pay Zakat, he/she should repent and ask Allah for forgiveness.

What if there is no Islamic State to collect the Zakat?

You have to pay Zakat whether there is an Islamic State or not. Zakat is like Salat; it is a duty in all places and at all times.

Can someone distribute my Zakat on my behalf?

Yes. However they cannot deduct from your Zakat anything for him/herself, unless they are themselves eligible for other reasons (e.g. poverty) and they informed you about it.

Can a Masjid spend from the Zakat money on itself?

No. The Zakat is distributed **only** to the eight categories mentioned in Surah at-Tawbah and the Masjid is not one of them. The Masjid can distribute the Zakat but cannot use it.

Zakat is a ritual act and a purification of the wealth and soul. It is compulsory upon all Muslims and deserting it has been compared to deserting the Salah (i.e. disbelief). It is essential, both for our own Imaan and character as well as for the needy, that people pay all the Zakat that is due on their wealth correctly and promptly and that they calculate it accurately according to the Islamic rules. Undoubtedly, this is impossible without seeking knowledge about the basic Islamic rules of Zakat. I pray that Allah keeps us constant in our obedience to Him and gives us success in this life and the hereafter.



APPENDIX 6

Kitaab ul-Siyaam: The Book of Fasting

Allah revealed the ayah:

*"O you who believe! Fasting is prescribed to you as it was
prescribed to those before you, that you may learn self-
restraint,"*⁶⁹⁶

Upon the revelation of this verse, fasting in the month of Ramadhan became obligatory upon all Muslims. Another ayah of the Qur'an that emphasises this obligation is:

⁶⁹⁶ al-Qur'an, Surah al-Baqarah, 2: 183

*"Ramadhan is the month in which we sent down the Qur'an, as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during the month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and glorify Him in that he has guided you: and perchance you shall be grateful."*⁶⁹⁷

The Messenger Muhammad ﷺ used to fast in the Month of Ashoorah (i.e. Muharram) when he ﷺ was in Makkah as narrated by al-Bukhari. Then he continued fasting and ordered the Muslims to fast in al-Madinah. He later on made it Mandoob (recommended) rather than an obligation (Fardh). Also, Imam Ahmad in his Musnad narrated that the Messenger Muhammad ﷺ used to fast three days in every month upon arriving in al-Madinah.

Virtues of Fasting

⁶⁹⁷ *al-Qur'an, Surah al-Baqarah, 2: 185*

Since fasting is an act of worship between the slave and the Creator and no one knows about it but Allah , the reward is not as any reward for normal acts of worship. The only one who knows about the reward is Allah . The Messenger Muhammad T, narrating from Allah, said,

*"Every act taken by the son of Adam is done for him except fasting, it is for Me and I make the reward."*⁶⁹⁸

Fasting is a shield that protects the fasting person from sinning, disobedience and bad language. The Messenger Muhammad T said,

*"Fasting is a shield. Thus while fasting you must not use foul language or act like those of ignorance (screaming, attacking others etc), or speak loudly."*⁶⁹⁹

Furthermore, a fasting Muslim is ordered not to retaliate if someone hurts him. The Messenger Muhammad T said,

*"And if somebody fights him or curses him he should say I am fasting, twice."*⁷⁰⁰

It is strange that the smell of the mouth of the person who is fasting is disliked by the people but greatly liked by Allah . The Messenger Muhammad T said,

*"By the one who has my soul in his hands, the smell of the mouth of the fasting person is better for Allah than the smell of musk."*⁷⁰¹

⁶⁹⁸ Saheeh al-Bukhari

⁶⁹⁹ Saheeh al-Bukhari

⁷⁰⁰ Saheeh al-Bukhari

⁷⁰¹ Saheeh al-Bukhari

Furthermore, Allah blesses those who fast and honours them so much that He has made a special gate in al-Jannah. No-one else uses this gate but them. The Messenger Muhammad T said,

"There is a gate in al-Jannah called Ar-Rayyan which those who fast enter from it. Once they enter from it, it is closed, and nobody else enters it."

For sure the Month of Ramadhan is the best of months. Worship in this month is more rewarding than in other months. It is narrated that upon the arrival of this month,

*"The gates of Jannah and the Heavens are opened. The gates of Hell are closed and the devils are chained."*⁷⁰²

Chaining the devils means stopping the source of evil. Thus, it is no wonder that many people return to Allah in this month after going astray.

It is enough incentive for the Muslims to hear the following Hadith to rush into obedience of Allah ,

*"Whoever fasts in the Month of Ramadhan purely because of his faith and sincerity, all of his/her previous sins will be forgiven."*⁷⁰³

⁷⁰² Saheeh al-Bukhari

⁷⁰³ Saheeh al-Bukhari

However, forgiveness has two conditions. We have to pay close attention to the saying of the Messenger Muhammad T when he T says, "...Purely because of faith and sincerity..." It is these two conditions that differentiate between a regular habit and an act of worship. Thus, the one who fasts as a matter of habit or without sincerity, his/her fasting will be of no good. The Messenger Muhammad T said,

*"Whosoever does not give up saying and acting upon falsehood, Allah is in no need for him/her to abandon his/her food."*⁷⁰⁴

On the other hand, there are glad tidings for those who fast out of sincerity. The Messenger Muhammad T said,

*"There are two occasions for the fasting person where he/she will be happy. He/she will be happy when breaking the fast and will be happy when he/she meets his/her Lord."*⁷⁰⁵

The start and end of Ramadhan

The Month of Ramadhan is the ninth month of the Islamic calendar, which is based on the lunar cycle. As such, Ramadhan begins and ends by the sighting of the new moon. The moon can be sighted by all people and consequently the beginning and the end of the months can be known by all. And the Messenger Muhammad T taught us how to know when the month begins and when it ends. He also taught us what to do in the case that we do not see the moon. The Messenger Muhammad T said,

*"Do not fast until you see the moon, and do not break fast until you see it."*⁷⁰⁶

⁷⁰⁴ Saheeh al-Bukhari

⁷⁰⁵ Saheeh al-Bukhari

⁷⁰⁶ Saheeh al-Bukhari

In another narration the Messenger Muhammad ﷺ said:

"If you see it (moon) fast and if you see it break fast (and the moon). But, if it can't be seen, then calculate for it."

Also, the Messenger ﷺ said,

"The month is twenty nine nights. Thus, do not fast until you see it. But, if it is not visible, then complete the month as thirty."

In addition, it is narrated in a Saheeh Hadith that Ibn Umar said that the Messenger Muhammad ﷺ said,

"People were trying to see the moon and I told the Messenger ﷺ that I saw it. So he ﷺ started fasting and ordered the people to start fasting."⁷⁰⁷

This Hadith teaches us that one person sighting the moon is sufficient for everyone to start fasting for the Month of Ramadhan.

However, there is a disagreement among Muslims about whether the sighting of the moon in one region obligates Muslims in other regions to fast or not. The Hanafi, Maliki and Hanbali Schools of Thought say that if the moon is sighted in one region, then all Muslims in all regions must fast. The Shafi'i School of Thought, on the other hand, says that sighting of the moon in one region is sufficient for that region and not for others.

⁷⁰⁷ al-Daaraqutni and Sunan Abu Dawood

The correct opinion is that one sighting is sufficient for all Muslims to fast and break fast. This is regardless to where the sighting of the moon occurred. This is due to the Hadith,

"Fast for seeing it, and break fast for seeing it."

The phrase 'for seeing it' is general for any sighting in any region. Allah knows best.

How to fast

Contrary to the timing of the month, the acts of worship in a day are dependent on the sun. Therefore, we abstain from food, drink and sexual intercourse from Fajr till sunset.

Intention (Niyyah) is a requirement for fasting as the intention, indeed, differentiates from an act of habit or an accident. For example, the person who abstains from food, drink and sexual intercourse from Fajr till sunset for health reasons rather than for worshipping Allah is not considered to be fasting Islamically and consequently will not be rewarded by Allah .

Therefore, the person who wants to fast must have the pure intention for doing that action only to please Allah .

Contrary to the common misunderstanding, the intention (Niyyah) need not be said by the tongue, for the intention is an act of the heart. Moreover, the intention must be settled in the heart before Fajr. It is narrated that the Messenger Muhammad T said,

al-Ma'loom min al-Deen bil-Dharoorah

*"Whoever did not intend to fast from night time, he/she has no fast (not accepted)."*⁷⁰⁸

So the heart must be set on fasting the next day. Waking up for Suhoor is also sufficient to be considered as an intention.

The meal of Suhoor is Sunnah and recommended. The Messenger Muhammad T said,

*"Have Suhoor, for in Suhoor there is blessing."*⁷⁰⁹

It is also preferred to delay Suhoor because of the saying of the Messenger Muhammad T,

*"My Ummah will be in good condition as long as they delay Suhoor and rush in breaking fast."*⁷¹⁰

In addition, Suhoor is what differentiates our fast from that of the people of the book. The Messenger T said,

*"The difference between our fast and that of the People of the Book is the meal of Suhoor."*⁷¹¹

Once the fasting Muslim has just left his/her food and drink for the sake of Allah he/she should not curse, use foul language, harm people or talk nonsense. Thus, the fasting individual should keep him/herself busy with the remembrance of Allah , reading Qur'an and attending sessions of Knowledge.

⁷⁰⁸ Sunan al-Tirmidhi and Sunan al-Nasaa'ee

⁷⁰⁹ Saheeh al-Muslim

⁷¹⁰ Musnad Imam Ahmad

⁷¹¹ Saheeh al-Muslim

However, it is natural for the human being to make mistakes and even sin, for human beings are created weak and imperfect as Allah says,

"And man was created weak"

And consequently the fasting Muslim can make a mistake by forgetfully eating or drinking. In this case he/she is not sinning. This is because of the saying of the Messenger Muhammad T,

"Allah has forgiven mistakes, forgetfulness and what is due to compulsion from my Ummah."

Therefore, the fast for that person is still valid as the Messenger Muhammad T said,

"If he forgets and eats and drinks, then he should complete his fast. It was Allah who fed him and gave him the drink."⁷¹²

As for the person who is overcome by his/her desires and thus breaks fast deliberately, he/she has committed a great sin. If he/she breaks fast by sexual intercourse, then he must make it up as explained in the following Hadith,

⁷¹² Saheeh al-Bukhari

"Abu Hurairah Z said, 'While sitting with the Messenger of Allah T a man came and said, 'O Messenger of Allah, I have destroyed myself and destroyed my family also.' He T said, 'What is the matter?' He said, 'I had sex with my wife in Ramadhan.' The Messenger of Allah T asked, 'Do you have a neck (slave) to free.' He said, 'No.' He T said, 'can you fast two months consecutively?' He said, 'No.' He T said, 'Can you feed sixty poor people? He said, 'No.' after a while a branch of dates was brought to the Messenger T. He T said, 'Where is the questioner?' He said, 'Here I am.' He T said, 'Take this and give it as charity.' He said, 'To someone poorer than me, O Messenger of Allah? By Allah, there is no family poorer than my family.' The Messenger T laughed till his molar teeth could be seen and said, 'Feed it to your family.'⁷¹³

This is with regard to sexual intercourse but anything less than intercourse from intimacy between husband and wife is permissible as it is narrated that Aisha (ra) said that the Messenger T used to kiss and touch while fasting⁷¹⁴.

It is also permissible to have sexual intercourse after sunset and delay Ghusl till after Fajr as Aisha (ra) said that the Messenger T used to take Ghusl from Janaabah after Fajr in Ramadan and continue to fast⁷¹⁵.

In addition, it is allowed for the fasting person to rinse the mouth (if some water enters the mouth by mistake it is still valid), take a bath, wear perfume, use Kohl and use Miswak.

Permits not to fast

⁷¹³ Saheeh al-Bukhari

⁷¹⁴ Saheeh al-Bukhari

⁷¹⁵ Saheeh al-Bukhari

Allah has permitted us to break fast whilst travelling and in sickness on the condition that we make it up at a later date as:

"And for those who are sick or travelling, then (the prescribed period) should be made up on other days."

This is by the mercy of Allah . However, if the traveller finds himself/herself able to fast and prefers to do so, that is also allowed. It is narrated that Hamzah bin Amru said to the Messenger T,

"Should I fast while travelling?" (He used to fast often). He T said, 'If you wish, fast and if you wish, break fast.'"⁷¹⁶

Also, breaking fast is only allowed in the travelling that is permissible not that which is Haram (e.g. travelling to spy on Muslims or to commit fornication etc). Some individuals may assume it is better not to break fast nowadays when travelling is easier. For those individuals we recite the Ayah,

"And your Lord is not forgetful."

The Islamic Laws are for all times and places and thus there is no room for us to make rules from our own minds or desires while we have clear and true guidance from Allah

⁷¹⁶ Saheeh al-Bukhari

In the case of Jihad however, the Messenger T used to obligate his companions to break their fast when they were about to meet the enemy. The Messenger Muhammad T said,

"You are meeting your enemy tomorrow and breaking fast will make you stronger, so break your fasts."

Fasting whilst sick will only delay its recovery or worsen it; therefore, one is permitted to break the fast for medical reasons. But the one whose illness is not affected by fasting is not legitimately excused from fasting.

Women who are menstruating or who have post-childbirth bleeding are obligated to break their fasts until they become pure again as the Messenger T said,

"Is it not that she does not fast or pray during her menstruation period?"⁷¹⁷

In addition, if a woman is pregnant or is breast-feeding and she thinks she and the baby will suffer if she fasts, or she merely feels hardship in fasting, then she can break fast but must make up the missed days. The Messenger Muhammad T said,

"Allah takes away half of the Salah from the traveller, the breast-feeding women and the pregnant women."⁷¹⁸

⁷¹⁷ Saheeh al-Bukhari

⁷¹⁸ Sunan Abu Dawood

With regards to the elderly and those who are terminally ill, they do not have to make up the days that they have missed as they are unable to do so. Nonetheless, they have to feed one poor person as Bukhari narrated about the action of Anas regarding similar circumstances.

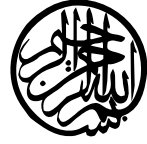
Salat ul-Taraweeh

Salat-ul-Taraweeh is an important feature of Ramadhan as the Messenger Muhammad ﷺ encouraged the people to perform these special prayers as he ﷺ said,

*"Whoever prays during the nights of Ramadhan (Taraweeh) with a firm belief and hoping for reward, all his previous sins will be forgiven."*⁷¹⁹

In conclusion, Ramadhan is a training period to remove our desires of the Dunyaa and to increase our Taqwaa. The fulfilment of our obligations should not be restricted to just one month and must be continued throughout the rest of the year. The only way we will progress forward and attain victory as an Ummah is if we perform all our obligations as Muslims at all times with the sincere intention to please Allah alone.

⁷¹⁹ Saheeh al-Bukhari and Saheeh al-Muslim



GLOSSARY

The following is a glossary of Arabic and complex English words used in this book. It is not intended to be a dictionary and some words may have additional meanings not mentioned here, particularly Arabic words. This glossary however, is intended primarily to help readers understand the words relevant to the discussion of this book in the proper context and so explanations have been summarized with that purpose in mind.

Tips for using the glossary:

- (i) If you cannot find the word you are looking for, try searching for the same word with “Al-“ prefixed to it.
- (ii) If you cannot find a word starting with a vowel, try searching for the same word with an apostrophe prefixed to it.
- (iii) Try searching for the same word with an alternate spelling e.g. Omar instead of Umar.

‘Asabiyyah – Nationalism, racism, patriotism, tribalism and all other prohibited forms of partisan.

‘Asr – The mid-afternoon prayer, prayed when the sun declines towards the west and the shadows are a full length (or two lengths for some schools of thought).

‘Awrah – The parts of the body that people are obliged to cover in front of others.

‘Iddah – Waiting period for divorced or widowed women in which sexual relationship, marriage and other things are forbidden.

‘Isa ibn Maryam – A prophet of Allah, who was born without any father, also known as Jesus son of Mary.

A’isha (ra) – A’isha bint Abi Bakr was the most beloved wife of the Messenger Muhammad T and the daughter of the best of the companions, Abu Bakr al-Siddeeq (ra). She was one of the most knowledgeable companions and one of the greatest examples and role models for women. Allah revealed 11 verses of the Qur’an in Surah al-Noor purifying her from any

al-Ma’loom min al-Deen bil-Dharoorah accusation or attack.

Aashoorah – The tenth day of Muharram.

Abdullah ibn Abbas – A companion of the prophet T and scholar. He was given the title ‘Translator of the Qur’an (Turjuman ul Qur’an) and the Mayor of Tafseer, because of his incredible knowledge of the Qur’an and its interpretation. The prophet made a specific supplication for him that Allah gives him knowledge of the interpretation of the Qur’an.

Abdullah Ibn Amr ibn al ‘Aas – One of the knowledgeable companions of the prophet T who memorized the Qur’an and used to recite it.

Abdullah ibn Mas’ood – One of the first believers and companions of the prophet T who believed at a young age and grew to be one of the greatest scholars of Islam.

Abdullah ibn Omar – The son of Umar ibn al-Khattab and a knowledgeable scholar and companion of the prophet T.

Abu Bakr al-Siddeeq – The best man ever to walk the earth besides the prophets and messengers. He was the

closest friend and companion of the prophet T and the narrations testifying to his character and status are overwhelming. He was nicknamed al-Siddeeq because he believed in the prophet T without wavering, even when all others disbelieved him.

Abu Bakrah – A companion of the prophet T.

Abu Dardaa' – A companion of the prophet T renowned for his knowledge and understanding of the Islamic rules.

Abu Dharr – A companion of the Prophet T.

Abu Hurairah – A companion who memorized and narrated the most Ahadith about the prophet T. He was nicknamed Abu Hurairah, which means the father of a kitten, because he used to look after cats.

Abu Musa al-Ash'ari – A famous scholar, Mufti and companion of the Prophet T.

Abu Sa'eed al-Khudree – A companion of the prophet.

Adam (as) – The first man and prophet created by Allah . He was sixty cubits tall and lived for a thousand years and mankind since then has

continued to decrease in height and life span. He was expelled from Jannah after he and his wife Hawwaa (Eve) were tricked into eating from the forbidden tree.

Adhaan – call to prayer

Ahl al-Dhikr – People of Remembrance, which are the people of knowledge or Islamic scholars.

Ahl al-Kitaab – People of the scriptures, namely the Jews, Christians and Sabians. They are people who were given scriptures in the past before the coming of Muhammad T and so believe in some previous prophets. However, unless they believe in the prophet Muhammad T after he has arrived, they will still go to hellfire as disbelievers.

Ahl al-Sunnah wal-Jama'ah – The People of Sunnah and Jama'ah are the prophet Muhammad T and his companions (ra), and those who follow their path and believe in Islam according to their same understanding. They are called people of Sunnah because they stick closely to the example of the prophet T and they are called

people of al-Jama'ah because they stick closely to the example of the companions and as such they are united in beliefs and opinions wherever they are in the world, despite have never met each other.

Akhlaaq – Islamic personality and character.

Al-‘Aleem – The All-Knowing, one of the names and attributes of Allah .

al-‘Awrah – The private parts of a person that must be covered from other people.

Alameen – The worlds or all of mankind and the jinn.

al-Baraa’ ibn Aazib – A famous companion of the Prophet T.

al-Birr – Good deeds and righteousness

Ali ibn Abi Talib – One of the most knowledgeable companions of the prophet T.

He was also the first cousin and son-in-law of the prophet T. He married Fatimah, the prophet’s T daughter and all the descendants of the Messenger T are from his children from Fatimah.

al-Izhaar ul-Deen – Prevailing of the religion of Islam until it is dominant over all other ways of

al-Ma’loom min al-Deen bil-Dharoorah life.

Allah – The one and only god, whom there is none worthy of worship, obedience or submission besides Him .

He is The Creator and Sustainer of all that is the universe and has no need for anything or anyone, He does not beget and is not begotten and there is nothing similar to Him.

al-Lawh ul-Mahfooz – The preserved tablet. This is the record in which the fate and destiny of all people and Jinn has been written from the start of the creation.

al-Ma’loom min al-Deen bil-Dharoorah – What is known from the Deen (i.e. religion of Islam) by necessity.

al-Masaakeen – Needy people who have nothing to provide for themselves.

al-Mughirah ibn Shu’bah – A companion of the Prophet T.

al-Muttaqoon – The pious people, i.e. those who have al-Taqwaa (fear of Allah that prevents them from sinning).

al-Quwwah – power and strength, the prophet T said that the strength is in missile weapons.

al-Raheem – The most merciful, Allah is al-Rahman and al-Raheem, al-Rahman is His attribute of mercy to all mankind in this life, despite their disbelief and transgression. al-Raheem is His attribute of mercy towards the believers in the hereafter specifically, allowing them into Jannah (Paradise).

al-Rahman – see al-Raheem.

al-Rami – Missile weapons i.e. any form of shooting weapon, whether a sling, bow and arrow, guns, rockets or even throwing a stone.

al-Sabireen – Those who are patient and persevere in their obedience, enduring any hardship or suffering unwaveringly.

al-Shirk – Polytheism, the act of associating partners with Allah, whether by attributing the functions, rights or descriptions of Allah to any other thing or being, or by claiming that Allah shares his functions, rights, names or attributes with any other being or thing. This is the worst crime and unforgiveable sin possible and the one who dies without repenting from this sin will inevitably enter

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hellfire forever.

al-Tashaa'um – Pessimism.

al-Tawheed al-Baatinah – All hidden actions of worship done sincerely and exclusively to please Allah i.e. those performed by the heart.

al-Tawheed al-Zaahirah – All apparent actions of worship done sincerely and exclusively to please Allah i.e. those performed by the tongue and the limbs.

al-Teerah – superstitions and omens.

Amaanah – A trust i.e. something entrusted to a person to look after.

Ameer – Leader.

Anas bin Maalik – A companion of the prophet T and the last surviving member of the prophet's T close companions.

Andaad – False gods that are loved for their sake the way the believers love Allah exclusively.

Angels – Creatures, created by Allah from light, who obey Allah's every command and never disobey Him . They continuously worship and glorify Him and carry out tasks set by Allah to maintain

the functions of the earth e.g. the weather.

Aqeedah – Decisive and certain belief based on explicit and authentic evidences.

Awliyaa' – friends or allies. Is sometimes used in reference to those close to Allah and so considered the friends of Allah, but in reality all believers are the friends of Allah.

Ayah – Verse of the Qur'an.

Ayyub (as) – A prophet of Allah, also known as Job.

Badr – (i) The full moon (ii) the first major battle fought by the prophet Muhammad T and his companions (ra) against the Makkans.

Bani An-Nadir – A Jewish tribe that existed in the time of the prophet T.

Bani Israel – The descendants of Ya'qoob (Jacob) whose name is also Isra'eel. They are the Jews.

Barakah – Blessings from Allah.

Ba'th – The resurrection on the Day of Judgment.

Bay' al-Gharar – Trade by deception.

Bay'ah – Oath of allegiance.

Bedouins – The nomadic Arab tribes that live in the deserts of

al-Ma'loom min al-Deen bil-Dharoorah Arabia.

Christians – Followers of the Christian faith, who claim that Jesus (as) was the son of God, or even that he (as) was God Himself. This is a Kufr belief and they are disbelievers (Kuffar) in Islam.

Da'wah – Inviting and calling people to Islam.

Dar – A domain or state

Dar of Hijrah – The Domain of Emigration; one of the titles given to Madinah and the Islamic state because people emigrate to it from non-Islamic lands.

Dawood (as) – A prophet of Allah, also known as David.

Deen – Way of life i.e. a belief that people practice and fight to defend or propagate.

Dinar – The measurement of gold currency employed by the prophet T. One Dinar is 4.25g of gold.

Dirham – The measurement of silver currency employed by the prophet T.

Du'a – Supplication or prayer.

Dunyaa – this temporary world that we live in.

Faatihah – the opening chapter of the Qur'an.

Fahishah – Any unlawful

sexual act or related things such as pornography, adultery, sexual swear words etc.

Fajr – The dawn prayer, prayed between the first light of dawn and the start of the sunrise.

Fardh – Obligation or compulsory action, such that a person is sinful for neglecting it and rewarded for performing it.

Fasiq - Sinner

Fatawaa (pl.) – Fatwa (sing.) Islamic verdicts derived from divine evidences, given by an Islamic scholar in answer to a question.

Fatwa – see Fatawaa

Fiqh – Understanding of the Qur'an and Sunnah about the divine rules related to our actions.

Fitrah – (i) Natural disposition on which people were created. This includes the instinct to worship only Allah, attraction to the opposite gender and to fear death etc. (ii) instinctive acts of cleanliness e.g. cutting nails, trimming the moustache etc.

Ghaib – Unseen matters which nobody but Allah can have knowledge of except if He revealed it to them (e.g. future events).

Gheerah – chivalry and protectiveness towards female relatives e.g. wives, daughters, mothers, sisters etc.

Ghusl – Ritual act of cleanliness involving washing all parts of the body with water with the intention of removing the big ritual impurity.

Hadath al Akbar – Big ritual impurity requiring Ghusl to remove.

Hadath al Asghar – Small ritual impurity requiring Wudu' to remove.

Hadith – A report or narration, usually about a saying, action or consent of the prophet T or his companions.

Hadith Qudsi – A report or narration that has been attributed to the prophet T concerning what he in turn has narrated from Allah.

Hajj – The ritual act of pilgrimage to Makkah, obligatory upon every capable Muslim to perform at least once in their lives.

Halal – Permitted or legal.

Haleem – The one who has forbearance i.e. controls

his/herself in anger.

Haq – (i) The truth. (ii) A right.

Haram – Prohibited or illegal.

Things can be prohibited to benefit from such as alcohol and actions can be prohibited such that a person is sinful for committing it and rewarded for avoid it.

Harith ibn Ash'ari – A

companion of the prophet T.

Hasad – Envy

Hasan – Good, often used in reference to classification of Ahadith, Hasan being good and is generally accepted, but not as authentic as a narration classed as Saheeh. Inauthentic or weak narrations are not accepted in Islamic jurisprudence.

Hasan Ibn Ali – A companion and grandson of the prophet T. He is the son of Ali ibn Abi Talib (ra) and Fatimah bint Muhammad (ra).

Hayaa' – Shyness or modesty.

Hellfire – The everlasting punishment in the hereafter reserved for those who disbelieve in and associate partners with Allah . The hellfire is seven levels, the shallowest of which is reserved for temporarily punishing disobedient believers before

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they go to Jannah.

Hijrah – Emigration.

Hind bint 'Utbah (ra) – A companion of the prophet T. She is the wife of Abu Sufyan (ra), both she and her husband used to mistreat the prophet T before embracing Islam after the conquest of Makkah.

Hisaab – Account. The divine account on the day of judgement will be when all the deeds of people will be brought forth and counted.

Hud (as) – A prophet of Allah.

Hudhaifa ibn al-Yamaan – A companion of the prophet T and a narrator of many Ahadith.

Hukm al-Shar'ee – Divine rule legislated by Allah in the Qur'an and Sunnah.

Hypocrisy – see Nifaaq

Ibn Abbas – see Abdullah ibn Abbas

Ibrahim (as) – A prophet of Allah, also known as Abraham. The prophet Muhammad T was a descendant of Ibrahim (as) as were the Jews and Christians.

Ihsan – Worshipping Allah in the best way as if we are

seeing Him in front of us.

Ijtihaad – Exhausting utmost effort to derive and verify Islamic rules from the divine evidences for matters that are not already explicitly detailed. In order to make Ijtihaad, the person must have the necessary tools and knowledge of the Arabic language and sciences of the Qur'an, Hadith and Usul.

Ikhlāas – Sincerity; to target nothing but the pleasure of Allah by an action and not the pleasure of other people or fame or reputation etc.

Imaan – Belief in Allah, His books, His angels, His messengers, the divine fate and destiny in the heart, testifying to that with the tongue and acting accordingly with the limbs.

Imam – Leader or ruler.

Injeel – Gospel revealed to the prophet 'Isa (as) (Jesus).

Iqamat-as-Salat – Establishing the prayer.

Ishaa – The night prayer obligatory upon all Muslims, performed after the night has fallen and all redness has disappeared from the sky and before the first light of dawn.

Islam – Submission to Allah

exclusively, following Him through obedience to His revelation and disassociation from Shirk and its people.

Islamic state – An Islamic state is one that governs the people exclusively by the Shari'ah of Islam. Where the sovereignty is for none but Allah and no single man-made law is prevalent. It is prohibited to rule a country by any other system.

Israfeel – An angel who will blow the trumpet to announce the last hour and the commencement of the day of judgement.

Isti'aanah – Seeking help or refuge. Making Isti'aanah to other than Allah is Shirk.

Istighaatha – Appealing for help and aid. Making Istighaathah to other than Allah is Shirk.

Istihlaal – Making lawful what Allah has made unlawful, which is an act of Shirk Akbar and apostasy.

Istijmaar – Using absorbent stones to clean the private parts after using the toilet.

Istinjaa' – Washing the private parts to remove traces of urine and stool after going

to the toilet.

Jabir ibn Abdullah – A

companion of the prophet T.

Jahiliyyah – Ignorance, the companions often used to refer to their lives before the advent of Islam as ‘the days of Jahiliyyah’

Jama’ah – Group or collective body headed by a leader.

Jameel – Beautiful

Janaabah – State of ritual impurity e.g. after intercourse or a wet dream.

Jannah – Everlasting paradise reserved for the believers in the hereafter.

Jews – The descendants of the prophet Ya’qoob (as) and those chosen by Allah to receive many prophets, each succeeding another until they were sent Isa (Jesus) (as) whom they rejected. Those among the Jews who refuse to recognize the prophethood of Muhammad T are disbelievers and are destined for hellfire.

Jibreel – The angel entrusted by Allah to guard the revelation and take down the books of Allah to the prophets. Also known as Gabriel.

Jihad – Jihad is defined as ‘Exhausting utmost effort

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fighting the disbelievers in order to make the word of Allah the highest.’ This can be physical, financial, verbal and by the heart. Struggling against one’s desires, commanding good and forbidding evil and seeking knowledge have also been described as a form of Jihad.

Jilbaab – A plain, loose, barrel-shaped dress that is worn from the neck to the feet by women over their normal clothes when entering any public place as an Islamic duty.

Jinn – Creatures created by Allah from fire. They cannot be seen by humans, though they can see us and can possess people and perform incredible feats that are impossible for people. They have freewill like humans and there are believers and disbelievers among them. They will be accounted, rewarded and/or punished like humans on the day of judgement.

Jizyah – A tax paid by non-muslim citizens of an Islamic state in return for the protection, welfare and

covenant offered to them by the state.

Jubn – Cowardice, such that a person disobeys Allah out of fear for people or other worldly things.

Junub – Big ritual impurity that occurs as a result of sexual intercourse, ejaculation, menses or post-natal bleeding.

Ka'bah – The first house built for the worship of Allah by Ibrahim in Makkah. It is the direction of prayer for all Muslims around the world.

Kaafir (sing.) – (pl. Kuffar) A disbeliever in Islam and/or in the final prophethood of the Messenger Muhammad T.

Kaahin – A fortune-teller.

Kahaanah – Fortunetelling.

Kalimah – A word or sentence, usually used in reference to the testimony that 'there is none worthy of worship besides Allah...'

Karamaat – Amazing feats performed by Allah to support pious people, these are different to miracles (Mu'jizaat) in that they are not for the purpose of proving prophethood and do not come with a challenge.

Khalaf – Succeeding generations i.e. all generations

that came after the prophet T and his companions.

Khalifah – The ruler of an Islamic state, who is elected to rule and govern the affairs of people according to the laws of Allah as revealed to the prophet Muhammad T.

Khawaaarij – The first sect to arise in the history of Islam. They rose during the rule of Imam Ali ibn Abi Talib (ra), because of a dispute that occurred among the Sahabah, which was solved by the arbitration of Ali (ra) and Mu'awiyah (ra) to Abu Musa al-Ash'ari and Amru ibn al-'aas. They claimed that those companions were disbelievers, claiming that they sought an arbiter other than Allah and rose as rebels against the rule of Ali (ra) and were fought against by the Muslims until they relented.

Khawf – Fear.

Khimar – A headscarf worn by Muslim women in public, covering all of their hair, necks and chests. It is compulsory upon all women to wear a Khimar in public or in front of foreign men.

Khushoo' – Ritual fear during

any ritual acts, particularly the Salah.

Kiraman Katibeen – The recording angels that write down the good and bad deeds of the people.

Kohl – a form of eyeliner used as make-up or medicine.

Kuffar – see Kaafir

Kufr – Disbelief in Islam or the prophet Muhammad T.

Layyin – A gentle person

Lut (as) – A prophet of Allah who fought against homosexuality in Sodom and Gomorrah. Also known as Lot

Ma'roof – Good deeds according to the divine evidences i.e. any rewardable actions that Allah has commanded us to do.

Maal ul Gholool – Wealth stolen from the booty.

Madinah – City, the City of the prophet Muhammad T in Hijaz, where the Muslims emigrated to from Makkah and where they established the first Islamic state.

Maghrib – The obligatory sunset prayer, prayed between the sunset and complete nightfall.

Magic – Magic is understood in Islam to be the use of Jinn by

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people, for any purpose.

Whether they are used to harm people or benefit them, any contact with the Jinn is prohibited in Islam.

Mahram – A person that is prohibited for marriage. This term is also used to refer to male relatives that act a chaperones or guardians for them during travel or other needs.

Makrooh – Disliked action. The indecisive request of the legislator upon the responsible person not to do a thing. A person is rewarded for abstaining from this form of action but is not sinful or dispraised if he happens to do it.

Malik - The angel of hellfire

Malik ul Mawt - The angel of death

Mandoob – Recommended actions, such that if a person performs it, they are rewarded but they are not punished for neglecting it.

Mani' – prevention, i.e. a matter that prevents an Islamic rule from taking effect or being performed e.g. impurity prevents prayer.

Masjid – Place of worship for

Muslims to worship Allah exclusively and where the prayer is prayed in congregation five times every day.

Messenger – Men chosen by Allah to receive revelation and convey a new message from Allah to the people.

Messiah – al-Maseeh, i.e. 'Isa ibn Maryam (Jesus son of Mary), the false messiah al-Maseeh al-Dajjal is one of the signs of the final hour whose name is 'Isa ibn Dawood.

Mika'il – The name of one of the angels.

Mu'adh ibn Jabal – A companion of the prophet.

Mu'jizah (sing.) – (pl. Mu'jizaat) miracle, an extraordinary matter performed with the permission of Allah, coming with a divine unbeatable challenge to mankind, sent in order to prove the prophethood of a messenger or prophet and to increase the belief of the believers.

Mu'min – A believer in Islam, who testifies to and practicing his belief.

Muhajireen – The emigrants. Usually referring specifically to

those Muslims that believed in Islam before the emigration of the prophet Muhammad T from Makkah to Madinah.

Muhammad T – The name of the final Messenger of Allah, sent as the leader and seal of the prophets. Allah revealed the Qur'an to him T and sent him as a mercy and messenger to all of mankind.

Muharram – (i) Prohibited (ii) the name of the first month of the Islamic calendar.

Mujoon – Places of disobedience, which people attend to commit sins e.g. pubs, night clubs etc.

Munafiq – Hypocrite, one who shows Islam in his/her apparent sayings and actions but conceals disbelief (Kufr) in his/her heart.

Munkar – (i) Any bad deed as defined by the Shari'ah. i.e. anything that has been prohibited by Allah whether Haram or Makrooh. (ii) the name of one of two angels that will question every soul in the graves.

Mushrikeen (pl.) – (sing. Mushrik) Polytheists, any people who worship other than Allah or associate

partners with him. See also al-Shirk.

Muslim – The believer in the Deen of al-Islam.

Muwahhid (masc.) - (Fem. Muwahhidah) – One who submits to, worships, follows and obeys none but Allah and does not associate partners with Him in any matter.

Najaasah - Impurity

Nakir – The name of one of two angels that will question every soul in the graves.

Nameemah – Spreading columnies or rumours that spread discord between people.

Nifaaq – Hypocrisy, Nifaaq is two types, (i) the big Nifaaq which is the hypocrisy of people who disbelieve in Islam but pretend to be Muslims. It is impossible for any human to recognize these people in this life unless they commit acts of apostasy. (ii) the small Nifaaq is the hypocrisy of those Muslims who do some of the actions attributed to hypocrites but that does not take a person out of the fold of Islam e.g. lying, breaking promises, betraying trusts and covenants etc.

Nisaab – Minimum amount of wealth, which obliges a person

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to pay Zakat. A person with total wealth below this amount (85g gold) or who does not have this amount for a complete year is not obliged to pay Zakat on his/her wealth.

Niyyah – Intention

Nu'man bin basher – A companion of the Prophet

Nuh (as) – One of the first Messengers of Allah sent to the first people to associate partners with Allah, also known as Noah. His people were destroyed with a flood and only he was saved along with a few believers and pairs of every animal who sought refuge in a boat built by Nuh (as) under Allah's instruction.

Omar bin al-Khattab – One of the closest companions of the Prophet T and the second Khalifah. He was nicknamed al-Farooq because of his strength and understanding about what is the truth and falsehood.

People of the Book - see Ahl al-Kitaab

Pharaoh – The rulers of ancient Egypt were called pharaohs, however in this book, it is usually in reference

to the Pharaoh that persecuted Musa and the Jews or in reference to other rulers who behave in a similar manner.

Prophet – A man chosen by Allah to receive revelation and convey it to the people.

Qadhaa – Divine destiny of all our actions and destination in the hereafter i.e. paradise or hellfire.

Qadr – Divine fate of all that will happen to people and the world.

Qalb – Heart

Qiblah – The direction that Muslims face when praying, i.e. towards the Ka'bah in Makkah.

Qisaas – Retribution, the rule of 'an eye for an eye' employed by a Shari'ah court for some types of crimes.

Qiyaamah – Resurrection, the day of Qiyaamah is the day that all people will rise from their graves and travel to the place of judgement.

Qudsi – see Hadith Qudsi

Qunoot – Du'a recited at the end of a Salah, usually in times of crisis or during Witr Salah.

Qur'an – The final book and message sent to mankind by Allah. It is the word of Allah revealed to His slave

Muhammad T in the Arabic language, it is worship when recited and is written in the Uthmani script by the consensus of the companions.

Rafeeq – Kind and gentle

Rajaa' – Hope

Rak'ah – A unit of prayer that includes (i) standing, reciting Faatihah, bowing, two prostrations and sitting in between and sometimes sitting for a tashahhud (reciting the supplication "Attahiyaatu ...").

Ramadhan – The tenth month of the Islamic calendar in which, all Muslims are obliged to fast if capable.

Ribaa – usury i.e. any form of added benefit received as a result of giving a loan. It is also used in the Shari'ah to refer to any trade transaction prohibited in Islam.

Ridwan – (i) Pleasure e.g. Ridwan Allah means the pleasure of Allah. (ii) The name of an angel.

Rifq – Kindness or gentleness.

Riyaa' – Showing off i.e. doing an action in the hope that people will see him and think or speak well about him.

Rizq – Provision. Anything that a person benefits from, whether wealth, his home, his wife or his food, is his provision (Rizq) and has been provided for him by none other than Allah.

Rukhsah – A permit given by Allah to override an Islamic ruling because of and limited to specific circumstances.

Ruku' – The ritual act of bowing.

Sa'd ibn Abi Waqqas – A companion of the prophet T.

Sa'eed ibn Zaid – A companion of the prophet.

Sadaqah – charitable donations

Safiyyah bint Huyyay (ra) – One of the wives of the prophet Muhammad T and the daughter of the chief of the Jewish tribe of Banu Qurayzah.
Sahaabiyaat – the female companions of the prophets i.e. all women who saw the prophet Muhammad T and died while still believing in Islam.

Sahabah (pl.) – (sing. Sahabi) Companions of the prophet Muhammad T. (i) those who saw the prophet and died while still believing in Islam are all companions (ii) those who accompanied him for over a

year and fought alongside him in one or two battles are considered close companions and considered to be of a higher status.

Sahabi – See Sahabah

Saheeh – Authentic, used in reference to the authenticity of Ahadeeth (narrations).

Inauthentic or weak narrations are not accepted in Islamic jurisprudence.

Sahl bin Sa'd – A companion of the prophet T.

Salaf – predecessors. al-Salaf al-Saalih are the pious predecessors, specifically the companions of the prophet T and the 2nd and 3rd generations of Muslims.

Salam – (i) Peace (ii) the Islamic greeting "Assalamu 'Alaikum" used by Muslims to greet each other.

Salat – The daily prayers, prayed five times a day as an obligation upon all Muslims. Salah includes Takbeer, standing, recitation of Surah al-Faatihah, bowing, prostrating, tashahhud and Tasleem.

Salatul Janazah – Funeral prayer.

Salatul Jumu'ah –

Congregational Friday prayer.

Salih (as) – The name of a prophet of Allah.

School of thought – (Madhab) compilation of works by scholars that follow the juristic foundations of a particular scholar or Imam.

Shafi'i – Imam Muhammad ibn Idrees al-Shafi'i was one of the most famous scholars of the early generations of Islam.

Shaheed – Martyr, someone who dies in the way of Allah or in another way that will allow them to enter paradise without accountability.

Shari'ah – The Islamic law derived from the Qur'an and Sunnah.

Shaytaan – Satan or the devil.

Sheikh Muhammad ibn Abdul Wahhab – A scholar and

reviver in Islamic history that spoke strongly against the innovations and deviation from the path of the prophet and his companions that was prevalent in his time, and indeed continues to exist today.

Shirk al-Akbar – The big Shirk. An act of associating partners with Allah that will take a person out of the fold of Islam.

Shirk al-Asghar – The small

Shirk. This is a lesser form of associating partners with Allah that does not take a person out of the fold of Islam such as praying with the intention of showing off. This is also called Shirk al-Khafi or Shirk al-Saraa'ir.

Shirk al-Khafi – Hidden Shirk. See Shirk Asghar.

Shirk al-Saraa'ir – Hidden or Secret Shirk. See Shirk Asghar.

Shukr – Gratefulness or Thankfulness.

Siwaak – Toothstick used to clean the teeth before prayers. A highly recommended action and the Sunnah of the prophet T.

Siyaam – Fasting. The ritual act of abstaining from food and sexual intimacy during daylight hours.

Suhoor – Waking up before dawn to eat something before beginning a fast in the following day.

Sujud – Prostration. The ritual act of kneeling on the knees and placing the head on the ground. Prostration requires that the forehead, nose, hands, feet and knees all touch the ground at once.

Sunnah – The example of the prophet Muhammad ﷺ [NB: the word Sunnah has many meanings, but this is the most common meaning].

Surah – Chapter of the Qur'an.

Ta'weel – Interpretation, going to a metaphoric meaning instead of the apparent meaning of a word or phrase, doing so without a divine evidence is a serious distortion of the revelation.

Ta'weez – Seeking refuge, also used in reference to certain talismans or charms worn by some people to seek protection or cure.

Tabarruj – Beautifying or decorating yourself.

Tabayyun – Verification e.g. of news about other people.

Tafweeth – Leaving a decision to Allah without making a stand either way (a form of saying "I don't know") e.g. saying, "maybe Allah has a hand and maybe he doesn't, I will leave it to Allah."

Taghoot – Anything that is worshipped, obeyed or followed instead of Allah.

Taharah – Ritual purity

Takbeer – Saying "Allahu Akbar (Allah is The Greatest)"

Tamaa'im (pl.) – Talismans, charms worn by people for protection against the evil eye, bad luck and similar superstitions. Wearing such things is a form of Shirk.

Tamtheel – (i) acting (ii) mutilating dead bodies (iii) Making Allah comparable to the creation.

Taqwaa – Piety or fear of Allah that prevents a person from disobeying Him.

Tasbeeh – Saying "Subhan Allah (Glory be to Allah)"

Tashahhud – The supplication said during the sitting at the end of the second and last unit of Salah starting "Attahiyaatu ...".

Tashbeeh – Making similarity between things e.g. claiming Allah is similar to the creation in the way some non-muslims picture god as an old white-bearded man, this is an act of disbelief.

Tashree' – Legislation, deciding that something is lawful or unlawful and/or prescribing a reward or punishment accordingly. The right to do so belongs only to Allah.

Tasleem – Saying "Assalamu

‘Alaikum Wa Rahmatullah” at the end of the Salah.

Tathabbut – Verification

Tathbeet – Affirmation of your belief in a matter e.g. an attribute of Allah.

Tawbah – Repentance

Tawakkul – Relying and trusting totally and exclusively on Allah.

Tawheed – Exclusivity to Almighty Allah in all of his rights, including His right to be worshipped, obeyed and followed exclusively and for all His actions, functions, names and attributes to be attributed to Him exclusively.

Tawraat – (or Torah) the divine scriptures revealed to Musa (as). This book in its original form is unavailable today but Muslims believe that the existing versions of the Tawraat have been distorted.

Tayammum – Dry ablution using sand or dust when water is unavailable (e.g. on a journey through the desert), it is performed by touching sand and then rubbing the face and arms with the intention of removing the small ritual impurity.

Ubay ibn Ka'b – One of the

al-Ma'loom min al-Deen bil-Dharaarah

most knowledgeable scholars and companions of the prophet T.

Ulamaa' – Islamic Scholars

Umm Salamah (ra) – The name of one of the wives of the prophet Muhammad T.

Ummah – Nation. The Muslim Ummah is a single united nation undivided by race, colour or language, united only by their beliefs.

'Uqba bin 'Amr – A companion of the prophet Muhammad T.

Wara' – Fearing Allah by abstaining from permissible things because of a doubt about its lawfulness.

Witr – Odd number, also refers to the final recommended prayer of the night that is of an odd number of rak'ah (units).

Wudu' – The ritual act of washing the face, arms, hair and feet with water with the intention to remove the minor ritual impurity.

Yameen al-Ghamoos – Giving a false oath.

Yazeed bin Husaib bin Aslami – A companion of the Prophet T.

Zaboor – The divine scripture

revealed to Dawood (as), also known as the Psalms. This book is not available in its unadulterated form.

Zaid ibn Khalid – A companion of the Prophet.

Zakat – An obligatory ritual act of annually donating 2.5% of all saved wealth for those people who have a minimum amount of wealth (80g of gold).

Zihaar – A prohibited form of divorce that was practiced before the advent of Islam, where a husband says to his wife “You are forbidden to me

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like the back of my mother.”

Zinaa – Unlawful sexual intercourse with any person that is not married to you or is not a lawful concubine.

Zuhr – The obligatory noon prayer, prayed after the sun has passed its highest point and before the shadows reach one full length (or two lengths for some schools of thought).

Zulm – Oppression, i.e. taking or withholding the rights of other people without any Shari’ah permit.